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**MEMOIR OF MILES COVERDALE, D. D.**

A CELEBRATED REFORMER AND PURITAN.

(Concluded from p. 398.)

COVERDALE, and his brethren at Geneva, did not return home immediately on the accession of Elizabeth, but remained there a short time to finish the translation of the Scriptures. They published the New Testament in 1555, 1557, and 1560, entitled, "The Newe Testament of our Lorde Jesus Christ, conferred diligently with Greke and best approved translations." This was the first ever printed with numerical verses. They published a new translation of the Psalms, with notes in the margin, and a dedication to queen Elizabeth, in which they affectionately exhorted her majesty to press forwards courageously in the reformation of the church; that, as the famous queen of Sheba obtained the most worthy renown by her great desire to hear the wisdom of Solomon, so queen Elizabeth's noble fame should remain for ever, not only in perpetual memory on earth, but also registered among the worthies of God in heaven, if with earnest zeal and hearty affection, she sought after, and set forth, the heavenly wisdom of Jesus Christ; who opened and offered the rich treasures of his wisdom in such abundance at this time to all nations, but especially to her noble realm of England, which other realms and nations had set before their eyes as a pattern of true religion and christian life. In the mean time, they, being her humble subjects, thought it a duty they

NEW SERIES, No. 9.

owed to God, with the most convenient speed, to promote to the utmost of their power her good proceedings, and most worthy enterprizes. Although they had begun more than a year ago, for the comfort of the church, then most grievously afflicted by the cruel rage and horrible tyranny of the Papists, to peruse the English translation of the Bible, and to bring it to the pure simplicity and true meaning of the Spirit of God, as far as they were able to attain by the knowledge of the Hebrew tongue, the conference of most perfect translations in other languages, and by the judgment of the best learned in those parts; yet when they heard that the Almighty and most merciful God had no less miraculously preserved her majesty to that most excellent dignity, than he had preserved her from the fury of such as sought her blood; with most joyful minds, and great diligence, they endeavoured to set forth this excellent book of the Psalms to her majesty, as a special token of their service and good will; till the rest of the Bible, which they praised God, was in great forwardness, should be accomplished and presented.

According to the intimation here given, these worthy exiles published a new translation of the whole Bible in quarto, with marginal notes, usually called "the Geneva Bible," but entitled, "The Bible and Holy Scriptures con-

3 M

teyned in the Olde and Newe Testament. Translated according to the Ebrue and Greeke, and conferred with the best translations in divers languages," 1560. In their dedication, "To the most vertuous and noble quene Elisabet," they say, concerning the manner of building the church of Christ, "It is not according to man, nor after the wisdom of the flesh, but of the Spirit, and according to the word of God, whose ways are diverse from man's ways. If it was not lawful for Moses to build the material tabernacle after any other sort than God had showed him by a pattern, neither to prescribe any otherceremonies and laws than such as the Lord had expressly commanded, how can it be lawful to proceed in this spiritual building in any other way than Jesus Christ the Son of God, who is the founder, head, and chief corner-stone, hath commanded by his word? For as much as he hath established and left an order in his church, for the building up of his body, appointing some to be apostles, some prophets, some evangelists, some pastors and teachers, he signifieth that every one, according as he is placed in this body, which is his church, ought to inquire of his ministers concerning the will of the Lord, which is revealed in his word."

After the dedication, dated April 10, 1560, is an epistle "To their beloved in the Lord, the brethren of England, Scotland, and Ireland;" in which they say, "God knoweth with what fear and trembling we have, night and day, for the space of two years and more, been occupied in this work; and this we may with a good conscience protest, that we have in every point and word, according to the measure of knowledge God has given us, faithfully rendered the text, and in all hard places most sincerely expounded the same.

God is our witness that we have by all means endeavoured to set forth the purity of the word, and right sense of the Holy Ghost for the edifying of the brethren in faith and charity." But the marginal notes, or something in the dedication, having given offence to those in power, this translation was not suffered to be printed in England till the death of archbishop Parker; after which it soon passed through numerous editions.

The translators of this Bible were Coverdale, Gilby, Goodman, Whittingham, Sampson, Cole, Knox, Bodleigh and Pullain, who submitted their labours to the revision of the celebrated Calvin and Beza, before they sent them to the press. An impartial writer in those times, therefore, remarks on the suppression of this translation, "That if that Bible were such as no enemy of God could justly find fault with, then might men marvel that such a work, being so profitable, should find so much favour as not to be re-printed. If it were not faithfully translated, then let it still find as little favour as it now doth." This translation was republished in the year 1810, called "The Reformer's Bible."

Dr. Coverdale did not confine the labours of his pen to the translation of the Scriptures; but, being one of the principal reformers, and an author of great celebrity, it will be proper to notice some of his publications. Standish, a zealous Catholic, having published "A Treatise against the Protestation of Robert Barnes at the time of his death," 1540, Coverdale the same year printed a reply, entitled "A confutation of that treatise which one John Standish made agaynste the protestacion of D. Barnes, wherein the Holy Scriptures are restored to their true understanding agayne." The dedication is "To all them that either read or hear God's holy

word, and give over themselves to live unfeignedly according to the same."

He translated and published two pieces in one duodecimo volume, without date, but probably about the period last mentioned. The former is entitled, "A faythful and moost Godlye treatyse concernynge the most sacret sacrament of the blessed body and bloude of oure Savioure Christe:" the latter is, "The order that the church and congregacion of Chryst in Denmark and in many places, countres and cities of Germany doth use." This is dedicated by Coverdale, "To all them that hunger and thyrst for the glorie of God and welthe of their neighboures;" he then adds, "It were to me a singular comforte, my ryght dear and entierly beloued brethren and system in Jesu Chryst, yf I myght be with you my selfe continually, and communycate vnto you some parte of lytle tayst whych I have receaved of the Lorde my God for your sakes, and all the lawful wayes that I could devyse haue I soughte this great whyle to opteyne lycence of the hyer powers for the same purpose. But it wyll not be. Wherefore, though I be hydred and kepte frome you by all the meanes that Satan and hys membres can ymagen; yet shall ye haue my poore herte; yet wyl I not cease to wysh you good; yet wyl I doo the best for you that I can, al though it be but wyth my pen."

Under the outrages of Henry and of Mary, every practicable means was employed to suppress the reformation, and to establish popery. The papal frauds and superstitions were not allowed to be examined in the light of day, and the writings of the Protestants were severely prohibited by the highest authority. Henry issued his haughty proclamation, forbidding his subjects to read, or even

to hold in their possession the New Testament by Tindal or Coverdale. The bigotted Mary suppressed all books published by the Reformers, among which were enumerated those of Luther, Calvin, Latimer, Hooper, Craumer, and Coverdale.

The subject of this memoir was justly ranked among the most learned and venerable fathers of the Protestant Church of England; and no one was more signally instrumental in promoting the great work of the Reformation. After the slaughter of the Protestants under queen Mary, Dr. Coverdale returned once more to his native country, when he collected and published "Certayne most Godlie, Fruitful, and Comfortable Letters of True Saintes, Martyrs and Reformers," quar. 1543. In the dedication "To the Christian Reader," he says, "In there writings, we see and behold as in a glass, not only what plentiful furniture and store of heavenly grace, wisdom, knowledge, understanding, faith, love, hope, zeal, patience, meekness, and obedience, with the worthy fruits thereof, which Almighty God bestowed upon his most dear children; but also what fatherly care he ever had for them; how his mighty hand defended them; how his providence kept watch and ward over them; how his loving eye looked unto them; how his gracious ear heard their prayers; how he was always mindful of them, never forgot them, neither failed nor forsook them; how the arms of his mercy were stretched out to embrace them, whensoever they faithfully returned unto him; how valiant and strong in spirit, how joyful under the cross, how quiet and cheerful in trouble he made them; what victory over their enemies; what deliverance out of bonds and captivity; what health in sickness; what recovery from

plagues; what plenty from scarceness: what help at all times from necessity he bestowed upon them."

When Coverdale returned from Geneva, his bishopric was reserved for him, and he was repeatedly importuned to accept it; but, from his aversion to the popish habits and ceremonies retained in the church, he modestly refused. He assisted at the consecration of Archbishop Parker, at Lambeth, without pompous observances, by imposition of hands and prayer. On this occasion, he wore only a plain black gown; and, because he could not with a good conscience come up to the terms of conformity, he was neglected, and some time had no preferment.

He was a celebrated preacher, and highly esteemed and revered by persons of worth. He was frequently appointed to preach before her Majesty at Paul's Cross; and his name is classed with other celebrated divines, called "spiritual men," without perferment. His great worth, however, did not skreen him from the reproaches of his enemies, especially those of the popish party. He was many years a firm and zealous advocate of the Reformation; and he laboured to the utmost of his power, in co-operation with others, to restore the doctrine and government of the church to their primitive purity. These generous efforts exposed him to the censure of the Catholics, and of those who wished all things to continue as they were.

After his second return from exile, our venerable divine was seized with the plague, from which he mercifully recovered. He was commonly called *Father Coverdale*; but, because of the neglect with which he was treated, and the reproach which it brought upon the ruling prelates, Bishop Grindal wrote to Secretary Cecil, recommending that some honourable preferment might be conferred upon him, declaring—"If any advan-

tage might be made of the Bishopric of Landaff, he would wish it to Father Coverdale, now lately recovered of the plague. Surely it is not well, that he, who was in Christ before us all, should be now in his age without stay of living. I cannot herein excuse us bishops. Somewhat I have to say for myself; for I have offered him divers things, which he thought not meet for him."

Grindal gave him the living of St. Magnus, at the Bridge-foot; but being old and poor, he petitioned Cecil and others to be released from paying the first fruits, amounting to upwards of sixty pounds. This is a copy of his letter to Cecil, as recited from the original.

"My dewtie considred in right humble wise unto your honor. Thes are in like maner to besech the same, that wheras my Lorde of London, tendryng as well myne age, as my symple labours in the Lord's harvest, hath very gentlye offred me the pastorall office and benefice of St. Magnus in London. Even so it maye please your honor to be the meanes for me to the Queen's most excellent Majestie, that in favourable consideracon, not onlie how destitute I have been ever since my bissoprick was taken fro me, and that I never had pension, annuitie, or stipand of it thes ten yeares and upward; but also how unable I am, either to paye the first frutes, or long to enjoye the sayde lyvyng, I goyng upon my grave, not able to lyve out a yeaere. Her majestie at the contemplacon herof maye most graciouslye grant me the first frutes of the saide benefice, which her highnes nevertheles must nedes have agayne when I am gone. Heretofore, I praise God for it, your honor hath ever bene my speciall helpe and succor in all my rightfull sutes. If now that poore olde Myles may be provyded for, it please your honor to opteyne



this for me, I shal thynke thys ynough, to be unto me as good as a feast. Thus most humbly beseeching your honor to take my boldnes in good parte, I committe you and all yours to the gracious protection of the Almightye. From London, 6 Februarie."

Coverdale wrote, at the same time, and in nearly the same words, to Archbishop Parker, and obtained a release from the burdensome first fruits; for which he returned his grateful acknowledgments to that right reverend father. His letter to Cecil, in grateful remembrance of his favour and assistance, is presented to the curious reader.

"As it hath pleased your honor, of a very charitable mocion, to further myne humble sute unto the queenes most excellent majestie for the opteyning of the firste frutes of St. Magnus; and as the same first frutes amount to the somme of £60. 16s. 10d., I humbly beseech your honor, that joyning with my syngular good Lord, the lord Robert Dudley, ye wil helpe to opteyne the seynying of the warrant which I here send unto your honor, as it is drawn by your orderly course of the courte of first frutes and tenthes. I am herin the bolder, because it hathe pleased my saide Lorde of his goodnes to sende me worde by Mr. Aldersley, that the queenes highnesse hath graunted my saide petition allreadie. I have therefore used the counsaile of my deare friend, Mr. Peter Osborne, in the draught of this wryting engroced, which as I most humbly sende here unto your honor, to be ordered by your godly and charitable wisdom, even so beseeching you to contynue your accustomed favor towards me, I humbly and most hartely committe your honor and all yours to the mightie protection of God. From London the 18th of March. Your owne ever to

use and commande in Christe Jesus."

Coverdale continued in the exercise of his ministry a little more than two years; but not coming up to the terms of conformity, he was driven from his flock, and obliged to relinquish his benefice. Though laden with old age and infirmities, and torn from his people, and deprived of his living, he did not relinquish his beloved work. He still continued preaching as he found an opportunity, without conformity; and multitudes flocked to hear him. They used to send to his house on a Saturday, inquiring where he was to preach on the Sabbath, and were sure to follow him. But this offended the prelates; so the good old man was, at length, obliged to tell his friends, that he durst not any more inform them of his preaching, lest he should offend his superiors. He, nevertheless, continued preaching as long as he was able; and died a most comfortable and happy death, on January 20, 1568, aged eighty years. He was a man remarkable for piety, an indefatigable student, a great scholar, a famous preacher, a distinguished reformer, a celebrated puritan, a peaceable non-conformist, and greatly admired, and followed by persons of sound piety; but Queen Elizabeth's Act of Uniformity, and the oppressions which followed, brought his grey hairs with sorrow to the grave. His remains were honourably interred in the chancel of St. Bartholomew's church, behind the Exchange, London; when vast crowds of people attended the funeral procession. A monumental inscription was erected to his memory, of which the following is a translation:—

IN MEMORY  
of the most reverend Father,  
MILES COVERDALE,  
who died aged eighty years.

This Tomb  
contains the mortal Remains of  
COVERDALE,  
who having finished his labours,  
now lies at rest.

He was once the most faithful and  
worthy Bishop of EXETER,  
a man remarkable for the uprightness of  
his life.

He lived to exceed the age of eighty years,  
having several times  
been unjustly sent into banishment;  
and after being tossed about, and  
exposed to the various  
hardships of life,  
the Earth kindly received him  
into her bosom.

In addition to the works already  
enumerated, Dr. Coverdale was  
author or translator of the follow-  
ing articles:—"1. How and whi-  
ther a Christen man ought to flye  
the terrible plague of pestilence, a  
translation from Osiander, duo.  
1537.—2. M. Luther's translation  
of the 23d Psalm, translated from  
the German, duo. 1537.—3. The  
Christen state of Matrimony, moost  
necessary and profitable, trans-  
lated from Bullinger, oct. 1543.—  
4. The defence of a poor Christen  
man, a translation, 1545.—5. The  
abridgment of Erasmus Enchirid-  
ion, a translation, 1545.—6. The  
Christen Rule, or State of all the  
Worlde, duo. 1547.—7. A Chris-  
ten Exhortation to customeable  
Swearers, duo. 1547.—8. The

Maner of sayenge Grace, or gyy-  
ng Thankes to God, duo. 1547.

—9. The old Fayth: an evident  
Probacion out of the Holy Scryp-  
ture, that Christen Fayth hath en-  
dured sins the beginyng of the  
Worlde, duo. 1547.—10. A fayth-  
full and true prognostication upon  
the yeare M.CCCC.XLIX. and  
perpetually after to the Worlde's  
Ende, a translation, duo. 1549.  
—11. A Spirituall Almanacke,  
duo. 1549.—12. A Godlie treatise  
on Justification, duo. 1579.—13.  
The Hope of the faithfull, declar-  
inge breiefely and clearely the  
Resurrection of our Lord Jesus  
Christ, duo. 1579.—14. The Booke  
of Death, or, how a Christen man  
oughte to behave himselfe in the  
danger of Death, duo. 1579.—  
15. A spirituall and most precious  
perle, duo.—16. The Actes and  
Disputation in the Councill at  
Ravenpurge.—The last five are  
translations.—17. Fruitful Lessons  
upon the Passion, Death, Resur-  
rection, and of the sending of the  
Holy Ghost, quar. 1593.—18. A  
Concordance to the New Testa-  
ment.—19. A Christian Catechism.  
—The version of the Psalms in  
the Book of Common-prayer, is  
taken from Coverdale's Bible.

*Tutbury.*

B. B.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### THE PASTOR'S RETROSPECT.

#### No. XIV.

#### *Last Scenes of the Life of a Fa- shionable Female.*

SOME time since I was called to  
attend the dying couch of a most  
accomplished and interesting lady,  
and to witness scenes calculated  
deeply to impress and affect the  
mind. At the request of a friend,  
I visited her the first time last  
Monday fortnight. She was sit-  
ting on a sofa, supported by pil-  
lows. Her appearance was not  
such as to excite any apprehen-

sions of approaching dissolution.  
Her niece and sister were present.  
After exchanging a few words, I  
asked her if she wished to see me  
alone. She said, this was her de-  
sire; and her relatives immedi-  
ately withdrew.

I began a conversation, by re-  
questing to know why she wished  
to see me, as she did not appear to  
be in immediate danger. She re-  
plied, that she wished to converse  
with me on serious subjects. I  
inquired as to the nature of her  
disorder. She told me, her com-

plaints were of long standing, and, she feared, incurable: her lungs were affected, and she had water on her chest. On my again reverting to spiritual subjects, she expressed a considerable degree of alarm as to her salvation, saying, she had the greatest fears that all would be wrong with her at last.

As the nature of her complaints rendered her recovery hopeless, I considered it my duty to tell her, that she could not recover; that though she might linger for weeks, or even months, yet her present disorders would bring her eventually to the grave, and *might* do so very speedily. I said, that every one placed in similar circumstances, and destitute of genuine repentance, faith in Christ, and love to God, had the greatest reason to be alarmed; that I would, however, much rather find her in her present frame of mind, than in a state of indifference, without apprehensions, but at the same time destitute of any well-founded hope of a blissful immortality. I made no effort to dispel her fears; but attempted to deepen her convictions, by dwelling on the purity of God, the holiness and extent of his law, his unchangeable hatred to sin, and his determination not to suffer it to remain unpunished. She listened with eager attention, appeared overwhelmed with a conviction of her sinfulness, and destitute of any hope of pardon. Finding her mind so ready to discern the truth, and her heart so susceptible of its power, I stated my own case: "My convictions of sin have been, perhaps, as deep as yours. I have felt that it is an evil and bitter thing to sin against God; and were it not for a belief that Jesus Christ came into the world to save sinners, I should be as miserable at the present moment as yourself." I went on to state the foundations of my own hope, and preached the Gospel to her in all its freeness. She, however,

derived no consolation from its truths, and said, she feared she must be for ever lost. I called in her relatives, and, after reading and prayer, took my leave.

About twelve o'clock at night, I was summoned to visit her again, as it was feared she was dying. I rose from my bed, and obeyed the summons. The moon was shining in its brightness. The sea, along the shore of which I walked, was unruffled, and reflecting with a steady lustre the beams of heaven which fell upon its ample surface. No cloud hung in the atmosphere. Not even a breeze was awake to disturb the repose of nature. All was calm and silent. The impressions produced on the mind by this scene could be no other than admiration of the wisdom and power of God, and adoring gratitude to him for his goodness to his creatures. I was about to behold a scene of a widely different kind. The one proved to me, that God was wise, and powerful, and good; the other was to teach me, that the exercise of other attributes was necessary to insure the peace and happiness of a fallen world. Without, all was calm; within the doors of the house to which I was invited, all was alarm and agitation. The contrast was at once striking, impressive, and instructive.

I found Mrs. H—— leaning on the bosom of her niece, her breathing laborious, her pulse fluttering and intermittent, and her medical attendant expecting that every five minutes would be her last. She was in mental, as well as bodily agony. The 38th Psalm is descriptive of her case—"the hand of God pressed her sore: her iniquities were as a heavy burden, too heavy for her." I asked her relatives why they sent for me; that I could work no miracle, either by restoring her to health, or by affording her peace of conscience. They told me, she wished

to see me, that I might pray for her. I asked her *her* wish. All she could say, was "Pray"—"Pray." We kneeled down, and I prayed that she might have pardon and peace, be purified, and made meet for heaven. I did not venture to pray for her restoration, apprehending that she was about to be called to the bar of God. We rose from our knees, and I seated myself before her. She was in great agonies. The sight wrung us to the heart. But her mental pangs were much more severe than her bodily. The whole scene was most distressing. There were several persons in the room. Some were sitting in silent sorrow—the medical attendant doing all in his power to afford assistance—her niece supporting her, and weeping over her. The poor sufferer herself, concerned about one thing only, was, at intervals, when the violence of her pangs would permit, crying for mercy: "Save me, save me"—"Christ, spare me"—"Pardon, pardon; for Christ's sake, pardon." These words she continued to utter at intervals, in a voice audible to those only who were near that end of the sofa on which she was reclining. I spoke to her occasionally, mentioning some of the most encouraging passages of Scripture, and directing her to look to Christ alone. She said she had no other hope, but expressed great fears. I left her, at five in the morning, in the same state in which she was when I entered the room at midnight.

I visited her again at nine o'clock on Tuesday morning. Her friends still thought she was near death. She could not speak, and could only express her desires by motions. I asked, "Shall I pray for your recovery?" She shook her head, in token of dissent; and raising her eyes, and darting her hands towards heaven, expressed her wish to go there.—"Heaven is a holy, as well as a happy

place." She looked assent.—"Do you desire its purity, as well as its felicity?" She assented with emotion.—I questioned her as to her hatred of sin. Her looks were expressive of abhorrence.—As to her hope in Christ. The expression of her countenance was faint hope, mingled with the greatest fear, and unutterable anxiety.—We prayed. I rose from my knees, and left the room, fearing I should see her no more.

I called in the evening. She was better. Several friends were around her and in great distress. An individual present turned to me, as I entered the room, and said, "Sir, she is an excellent and amiable woman," or words to that effect. "Her conduct has been irreproachable. There is no cause for all this alarm. I did not expect to see this." I immediately said, "This doctrine, my dear Sir, will not do *now*."—I seated myself by her, and inquired, "Have you, Mrs. H—, been that excellent woman your friend seems to suppose?"—"No," said she, (with an expression of the greatest self-abhorrence,) "*it's all wrong, it's all wrong*."—"I hope you do not think I can save you. As you send for me so frequently, I fear you are depending on me."—"On you! You save me!! No."—"Are you, then, hoping to save yourself; or have you no hope from that quarter?"—"I have no hope, but in Christ," was her reply.—"Keep looking to him."—"I have cried to him incessantly. Do you think he will hear me?"—"I trust he will: he casts out none who come to him."—"Ah! but I am so great a sinner."—"He came to seek and save them that were lost. He died for sinners; he lives for them; and it is for such that he now pleads before the throne of his Father. And why not for you? *Whosoever* believeth in him shall not perish, but have everlasting life." After a few more observa-

tions of an encouraging kind, I said, "God has been very merciful to you: I did not expect to find you alive."—"He is kind to me, indeed. He has spared me a little longer to enlighten, I trust, this dark soul." I was with her a considerable time this visit, and had a great deal of conversation. Finding her deeply convinced of sin, and not at that time knowing that she had felt serious impressions some years before, I was rather surprised at her accurate conceptions of divine truth, and at her desire for those penitential and gracious feelings, the sweetness of which is known only to those who experience them. I read the 12th chapter of Isaiah, prayed, and left her.

On the Wednesday she was very low, and thought to be near death. In the evening I called, found her much revived, and had a long and most interesting interview. She expressed a wish to feel a more firm conviction of pardon than she had hitherto experienced. Bearing in mind her knowledge of the Gospel, I said, "Madam, you know the truth as well as I do: you know there is no other Saviour but Christ; that no blood but his can cleanse from sin; that salvation is all of grace," &c. &c. To this she assented. I then began to make inquiries as to the period when she first knew the truth. She told me, she had heard the Gospel from Mr. S. of — Chapel; that, six years ago, her mind had been seriously impressed; that she had dedicated herself to God, celebrated the Supper of her Lord, and found peace and pleasure in the ways of God. She said, that, previous to her last confinement, she had found much delight in religion; had prayed fervently to God for deliverance, in the hour of her sorrow; but had requited the goodness of God with the most base ingratitude. Induced by her dear-

NEW SERIES, No. 9.

est earthly friend, she quitted the ministry under which she had been at first impressed, and attended where she derived no benefit; and, allured by the same tempter, she was soon lost in the vortex of elegant but gay society, which, fascinated by the accomplishments of herself and husband, was constantly surrounding them. She expressed the greatest abhorrence of herself, as a backslider from God, and feared she could never be forgiven. I gave her no encouragement to think lightly of her sin, but endeavoured to set it before her in its blackest colours. This was, however, almost unnecessary: she abhorred herself, and repented as in dust and ashes. "The world allured you from God. Did it give you satisfaction or pleasure?"—"No; it made me most miserable."—"When you first began to mix with that society which has been so injurious to you, did you immediately give up prayer and every kind of spiritual exercise?"—"No; my conscience would not allow this; but I gradually lost the spirit of religion."—"Did you give up private devotion soon after you left off hearing the Gospel, or did you continue to pray night and morning?"—"I did not give up private devotion; but I soon lost the spirit of prayer."—"In what light do you now regard all those accomplishments which qualified you for that class of society which was the means of alluring you from God?"—"They are all nothing to me now."—"If you were to be restored to health, could you associate with your gay friends again?"—"If I were, I could have no pleasure, nothing but distress of conscience, in their society." She was very much concerned, because she had not, till this interview, told me of her former religious impressions. "Do not think I wished to give you a wrong idea of my character—to conceal any

3 N

thing from you." Her manner convinced me of her sincerity. "How was it that you did not impart this before, at some of my former visits?"—"I can hardly tell you; but it was not from any wish to deceive."—"In your earnest concern about salvation, had you not forgotten every thing but your sins, your Saviour, and eternity?"—"True," says she, "my whole soul was fixed on pardon, and life in the favour of God; and these excluded from my mind all other thoughts. Oh, that I could get rid of this burden!" I seated myself before her, and began to read those verses of the 51st Psalm which were applicable to her case. She was affected by all that were read, especially with the 9th, 10th, 11th, and 17th verses. When the 17th was read, I made a few remarks on the encouragement it afforded to every true penitent. "I fear," says she, "my heart is not sufficiently contrite, not sufficiently broken."—"It is the work of God to soften the heart."—"Oh, that he would soften mine yet more and more!"—"Shall we pray for pardon and peace, for holiness and eternal life?" We knelt down and prayed; beginning with a confession of mental pollution; ascribing goodness and love to God; confessing our actual sinfulness and abuse of the best of blessings; mentioning her own case, as a backslider; and entreating that God would pardon, restore, comfort, and receive her to himself. When we rose, she pressed my hand with warmth, and said, "These are just the things I want: I fear my spirit is not sufficiently broken, my heart not sufficiently contrite." I said, "God is the best judge of that."

She had been the mother of a child, which died at the age of ten, giving the most satisfactory evidences of a new heart, and a spirit prepared for a blissful immortality. Speaking of this daugh-

ter, she said, "That dear child, who is now in heaven, impressed the mind of her father; and now his letters are different from what they used to be. He says all his hope is in Christ."—"And does not this give you comfort?"—"It does."—"Did you receive any letters of this kind before you came to H——?"—"Yes."—"Did they afford you pleasure then? Did they lead you to prayer, and render you thankful to God?" Her mind now began to wander: the conversation had been too much for her feeble and shattered frame. I rose to depart. She looked at me, and with a countenance expressive of the deepest self-abhorrence, directed, at the same time, her hand towards the seat I had just left. She said, "Here you have been sitting, and for a long time, by such a *wretch*!" She expressed earnest desires for the influence of the Holy Spirit, and for a great degree of love to Christ; saying, she feared she did not love him as she ought.

On the next day I saw her, (it was about five o'clock,) she was faint and low. Some of her first words were, "You are a true friend: you have told me all the truth. Now try me, probe me to the quick." Having noticed that she had expressed no determination to lead, if spared, a new life, and being desirous to know if, while she wished to live to the glory of God, she was distrustful of her own strength, I said, "Now, let us make a supposition; it is relative to that which you, as well as I, know can never take place. If you were to be restored to health, how would you act?"—"I have never thought of it."—"Do you think you could forsake God a second time?"—"I forsook God before, and fear I should again."—"Without his grace, you unquestionably would! But your desire, I trust, would be towards him, and you would not willingly



leave him again. What do you think of that prayer of the Psalmist, 'Hold thou me up, and I shall be safe?'—"That suits me." I left her, and returned at eight o'clock. I had some tracts in my hand. I was distributing them among her friends and attendants in the room. When I seated myself by her, she drew my hand towards her, and said, "Give one to ———." She described, in two words, her character, and added, "I trust, that seeing me in so wretched a state will be useful to her." She mentioned her little boy, spoke of him in a most affectionate way, and referred to his reading the 23d Psalm. Her mind was, at this time, gradually receiving peace; her terrors had subsided; she was looking to the Saviour. I left her with the most pleasing hopes that my visits had not been in vain.

On the evening of Sunday, (October 1,) after the evening-service, I found her much better, and I was much encouraged by her grateful and affectionate disposition of mind. Her leading wish was, to have her own will swallowed up in the will of God. Her fears were almost wholly removed, and calmness and resignation had taken their place. She asked me to pray for a few moments, saying, that she feared I should be exhausted by the labours of the day.

On Monday (Oct. 2,) she was very ill. At eleven at night, I went to her apartment, and remained till four in the morning. She was suffering under a severe attack. Her agonies were heart-rending; but her trust was in Christ, and her desires for deeper penitence and an increased feeling of self-abhorrence. The word of God was now precious in her esteem; she wished consolatory passages to be suggested to her, and derived much comfort from them.

On the following day, she appeared very low. Her lungs were

giving way; and death was approaching as certainly, but not in so terrific a form, as under the attacks of her other disease. She had many fears, thinking her repentance not sufficiently deep, her self-abhorrence for her ingratitude to God not so lively as it ought to have been. I found her, however, on inquiry, renouncing herself, trusting in Christ; and her answers and spirit were most pleasing and satisfactory.

On the following day, (Wednesday,) I found her in great agonies of body, but her mind in a heavenly and spiritual frame. She was expecting immediate dissolution, and appeared not only prepared, but even anxious for her great change. "I suffer much; but what are these sufferings, when compared with those of my Saviour. I have been thinking of Calvary: I remember his cross. O how can I forget it! I long to depart, and to be with Christ: he will receive me." I said, "He will reject none who come to him; he saves to the uttermost. 'Look unto me, and be saved.'" She requested me to repeat the 23d Psalm. When I came to the 4th verse, she said, "That is the verse I mean." Under one most severe paroxysm, which she thought would be her last, and which caused the most dreadful agonies, she said, when a moment's intermission of her pains allowed her to speak, "Soon to be in glory." She recovered; and suffered under renewed attacks. I said, "You are not to leave us yet." She said, "Oh for patience to bear all the will of God! 'Twill not be long. Oh that this conflict were over! But how sinful I am not to submit. Lord, grant me submission!" She spoke in an affectionate way of her little boy. I asked her, if she had seen him. "I do not mean to see him any more: I would have nothing intervene between me and my God."

Then, turning to her niece, she added, "But he is to see me, when I am laid out." I said, "It will not be you, Mrs. H——, that will be laid out."—"No," says she, "only this clay." I again said, "God does not mean to take you immediately;" and repeated the words of the Psalmist, "Be still, and know that I am God." She repeated them deliberately, and with great emphasis: "O this is important! Thy will, my God, be done!"

In the evening, between six and seven, I found her much revived. She said, she had been praying for the influences of the Holy Spirit, but feared she had not received them. Apprehensive she was expecting some extraordinary feelings of mind, I told her, that her conviction of sin, self-abhorrence, her renunciation of her own, and dependance on the righteousness of Christ, were not the result of any natural impressions, but proceeded from the influence of that Spirit of which she was so desirous to partake; that God frequently gave peace of conscience, where he did not afford joy; and that the former was preferable to the latter.

From this day till Sunday, Oct. 8th, I did not see her. On that day, I found her in a more reduced state than I had hitherto seen her—her lungs going fast—her eyes glazed, and her mind wandering. She, however, knew me; pressed my hand affectionately; said she was looking only to Christ; that, as God had spared her so long and so unexpectedly, if it were his will, she would feel pleasure in being spared a little longer, to be more established in his ways.

I saw her on Monday, the 9th. She was dozing, wandering, and gradually approaching her end. The following evening she died.

These facts are not destitute of instruction. How was the backslider filled with her own ways!

How great the long-suffering and tender mercy of her offended Lord! As he darted on Peter a glance expressive of expostulation, of conviction, and of reproof, to bring him back from his wanderings; and as Peter went out and wept bitterly; so also he looked on this object of his favour, infusing the principles of genuine repentance, and leading her to a deep abhorrence of her ingratitude, that he might restore her to himself, and prepare her for those pure and inconceivable felicities which he hath in reserve for all them that trust in him. From this narrative, let the man who habitually neglects his religious convictions take warning; let him bear in mind, that the long-suffering of God has a limit, and if, though frequently warned, he still hardens his heart, he will suddenly be cut off, and that without remedy. And let him, also, who longs to return from the broken cisterns to the fountain of living waters, recollect that God is willing to heal his backslidings, to receive him graciously, and once more to express towards him the freeness of his love. He who strengthens himself in his impenitence, and makes his face harder than a rock; who says to God, "Depart from me, for I desire not the knowledge of thy ways," has every reason to fear. But the humbled transgressor, the returning backslider, has every thing to hope from the character of God, the grace of the Saviour, and the abundant provision of the Gospel.

W. D.

#### ON THE HUMAN FEELINGS ASCRIBED TO GOD IN THE SACRED SCRIPTURES.

IN the sacred Scriptures several human feelings are ascribed to God; some of which (being, as we think, not inconsistent with, but necessary to absolute perfection),

we conceive to be properly attributes of his nature; such for example as *love*; whilst others, in their own nature resulting from an imperfect condition of being, *cannot possibly* belong to God, such, for example, as *fear, sorrow, repentance, &c.* for the being who actually has, or is capable of, the feeling of *fear*, cannot possess *almighty power*; of *sorrow*, cannot necessarily possess *infinite and unchangeable happiness*; and of *repentance*, cannot possess *universal prescience*, all which are essentially necessary to absolute perfection. Hence those passages in the sacred writings which ascribe feelings of this latter kind to the Divine Being, are to be understood as accommodating their language to the imperfect state of our nature, as other passages do when they ascribe bodily members to him; for these passages, taken in a *literal sense*, would, in the first place, imply contradictions in the very nature of things, since imperfection would be ascribed to perfection; and would, in the second place, be contradictory to other passages of the sacred writings, which expressly state, that "*Power* belongeth unto God," Psalm lxii. 11., that "*In the Lord Jehovah is everlasting strength*," Isaiah xxvi. 3., that "*God is blessed for evermore*," 2 Cor. xi. 31., that "*there is none like him, declaring the end from the beginning*," Isaiah, xli. 9, 10. And if we admit the Scriptures to be the word of God, no true principle of interpretation will allow us to understand any passages in a sense implying *plain* contradictions in the nature of things, or evidently opposed to the *express declaration* and *evident meaning* of other passages. If, then, those passages which ascribe feelings of this latter kind to the Divine Being, are to be considered as accommodating their language to the imperfect state of our nature; we inquire, what we are to understand

by this accommodated language? If we reflect for a moment on our own minds, we must perceive that they are capable of all feelings of this kind; and if we again reflect on the effects of these feelings, we shall perceive that where they exist, they necessarily produce certain outward actions, and hence, as the minds of all our species are similarly constituted, *with regard to them*, in every case, where we perceive these certain outward actions, we naturally and properly attribute them to the existence of those feelings as their cause, which would necessarily produce them; but, *with regard to OTHER beings*, whose nature differs from our own, in no case where we perceive these outward actions, ought we to attribute them to the existence of those feelings, because there may be other causes of their existence, of which we, through our ignorance of the constitution of their nature, may possibly know nothing; and especially may this be said with regard to the ever adorable Jehovah, since his nature not only differs from ours, but infinitely differs, for it is infinitely above it, and far exceeds our highest powers of comprehension: nevertheless, as through our ignorance of the Divine nature, it is impossible that we should understand the *true* cause of these actions; and as it is very common, in ordinary language, for the sake of comprehensiveness, to put the cause for the effect; we conceive that there is no impropriety in putting *for the same purpose*, when we speak with regard to the Deity, *that* which, had man been the agent, would have been the cause, for the effect; and this is the accommodation that we conceive the sacred writers to have made of their language, to the imperfect state of our nature; thus, for the sake of example, when they represent the Deity as repenting, they refer not to the state of his mind, but to his performance of

such actions as would, in human nature, result from that feeling: thus it is said, that "The Lord repented that he had made man," Gen. vi. 6. The feeling of repentance causes the human mind so to act, as to undo that which it had previously done, the doing of which had induced that feeling; and hence the meaning of the sacred Writer may thus be stated, "*The Lord acted with regard to the creation of man, as man would have acted under the feeling of repentance with regard to that act; that is to say, he destroyed man whom he had created.*"

"Αλφα.

#### IMPORTANT HINTS TO DISSENTING CHURCHES.

GENTLEMEN,—About two years ago, a sensible, well written pamphlet was printed at Edinburgh, said to have been the composition of a worthy seceding minister, residing considerably further to the north. This work is entitled "A Comparison of Established and Dissenting Churches.—By a Dissenter." I do not recollect that it was ever noticed in your miscellany, though I think it well deserved a place in your review department. One objection to our economy as Dissenters, is founded in the inadaptation of our system to afford adequate instruction to the population of any country at large. Without at all inquiring into the justness of this objection at present, I beg leave to offer for your insertion the following extract from the work alluded to, conceiving that it demands the very serious attention, not only of every office-bearer, but also of all our church-members, as far as opportunities for acting upon it present themselves. Having noticed that principle of selfishness which very often retards the progress of religion amongst us, especially in large towns, and which leaves no means of extending our peculiar

interests but dissention and division; the author thus proceeds:—

"For promoting their efficacy it would be of considerable service to adopt some modification of the principle of locality, as Dr. Chalmers calls it, and which he so strenuously urges in his writings. . . . Would the office-bearers of each of their congregations for instance, select some limited and definite district for the exercise of their special benevolence; and having ascertained the moral and religious state of its inhabitants, endeavour to make as many of them as possible regularly attend some place of worship, where they would receive sound religious instruction, and encourage amongst them the erection of such useful institutions; whether chapels, or schools, or libraries,—as they may seem to require, a species of localizing would be introduced at once, which would interfere with none of their present duties, and which, besides giving them a definite field of action,—a circumstance of immense importance in all matters of practice,—would remove the hazard to which many of the people are at present exposed, of being overlooked altogether, and abandoned to entire heathenism. Nor, though different parties should pitch on the same district, and this, it is evident, could not be prevented, would any harm be done. Their competition, as in all other cases, would stimulate their diligence; or, in the language of Scripture, it would '*provoke unto love, and to good works,*' and increase the amount of general benefit.

"The office-bearers of the voluntary churches seem disposed, in general, from a very questionable delicacy, to confine their attention exclusively to the members of their own communion, and to look on themselves as little responsible for others, though perishing for lack of knowledge at their very

doors. Had they a definite district under their inspection, they would never give way to such feelings. A precise locality would set their duty distinctly before them, and let every one see how they were endeavouring to perform it. It is idle to allege that the law of the land assigns to none but ministers of the Establishment a limited territory. The law of toleration,—the protection of voluntary churches in the efficient exercise of their moral and religious functions, is as much the law of the land, is as much a part of the constitution in church and state, as any law in existence. Besides, the volume of inspiration should chiefly be the law in such a case, and unquestionably it enjoins them to endeavour to instruct every one, and of course, to take those measures which will bring every one most effectually under the means of instruction.”—pp. 78—80.

VIATORIUS MERCATOR.  
*Canterbury, July 3, 1825.*

DIURNAL CHIT CHAT.

DIALOGUE BETWEEN TWO NON CONS.

(SCENE—*A Study.*—Time—*Evening.*—Interlocutors. Mr. W., Mr. B., seated by a table covered with books, papers, &c.)

“*Acerba fata Romanos agunt.*”—HOR.

Mr. B.—Well, Mr. W. so the Catholics and Protestants are skirmishing again; and by every appearance I think it will soon become a general battle.

Mr. W.—I hope so with all my heart. People may say what they please about the evils of controversy, but when carried on under proper restrictions, it is, and must ever be, productive of good. It is a bitter, but efficacious remedy. Error must at length be exposed by the constant investigation and sifting of truth.

Mr. B.—Yes; but are you not

very much surprised that the Roman Catholics should thus court observation, and engage thus eagerly in polemical warfare. They seem to have abandoned their old maxim, “that *ignorance* is the mother of devotion,” and appear resolved to thrust an exposition of their principles and doctrines in every body’s face. Surely a slight glance at the annals of their church would convince them that such a mode of procedure is any thing but conducive to her interest. Their church has ever flourished most when its doctrines were least canvassed; its creed most faithfully believed, when those who believed it did not know what it contained; and its tenets most devoutly held when those who held them did not know why or wherefore. The darker the age, the more absolute has been the power of the church. When men are kept in *pitch darkness*, they cannot of course discover either truth or error; but, let only a gleam of twilight upon them, and they soon discover their situation. Now this is precisely what the head-men among the Roman Catholics seem doing; they appear resolved to “bring their deeds to the light,” and sorry deeds they will be found to be. I say, Sir, are you not surprised at all this?

Mr. W.—Why, yes, I must confess I am surprised, but not less rejoiced than surprised. By thus heroically fighting against themselves, they will, it is to be hoped, speedily obtain a decisive victory, and thus at any rate save the Protestants a little trouble. Their present conduct reminds me strongly of a line of Lucan, addressed to the conflicting armies of the then falling republic; and which may with equal propriety be applied to them. It occurs in the introduction to the *Pharsalia*.

*Si tantus amor belli, Roma, nefandi,*

*In te verte manus.*

Depend upon it, Mr. B. that the

Roman Catholics are regularly committing suicide—*felo de se*.

*Mr. B.*—By the way, what a chivalrous charge they have been making upon our missions lately. The seven champions of Christendom were nothing to it. Even the celebrated tilt of that most gallant knight, Don Quixote de la Mancha, when he was next to taking a windmill on the point of his lance, was not more auspiciously begun, nor more triumphantly concluded.

*Mr. W.*—Which, after all, is a very equivocal way of speaking; but as to their attack upon Protestant missions, I believe I can shew you a *morceau* that may amuse you; it is one, and the only one I have ever seen, of a series of periodical pamphlets upon the subject, now publishing by Roman Catholics, and as full of lying statements and impudent assertions as any thing you can possibly imagine. It lies somewhere upon the table; (*turning over the books and papers,*) oh, here it is: but before you look at the contents, just read the title, and if you have any skill in hieroglyphics, endeavour to decypher the allusions of the *Frontispiece*.

*Mr. B. (reading).*—"The Converters of Nations; being a dissertation on Protestant Missions and their Missionary Societies, demonstrating their inefficacy from the testimony of their own Missioners, &c. &c."\* This must be a curious article indeed; but what means this delectable embellishment? (*surveying a miserable wood-cut on the title page.*) A mighty rock—a heavy sea rolling at its base—upon its summit a vast church, sur-

rounded by a multitude of men in a kneeling posture. Oh! I comprehend. I suppose that this building is intended to represent Holy Mother Church, encircled by her most devout family, in the dutiful attitude of genuflection.

*Mr. B.*—Even so.

*Mr. W.*—I must own, though, I am rather puzzled to divine, of what the rest of this superb cut is emblematical; there, to the right, I see men in boats, with lances in their hands; some of them too are upset, and buffeting in the waves, *rari nantes in gurgite vasto*. Books, too, are laid in the sterns of the vessels, and what a library has to do there, it passes my comprehension to conceive; and the left of the picture presents an equally inexplicable scene. Pray what may be those little, black, demon-shaped, fiery-eyed, combustible-looking animals, with torches before, and tails behind them, sailing so gloomily above the waters; are they the tutelar saints of the Roman Catholic Church, or are they designed to represent some of the numerous images, (some of them not a whit more heavenly in their appearance,) before which her votaries are so fond of prostrating themselves? Probably, moreover, the torches I see are allusions to those the Holy Catholic Church has often most religiously used in setting fire to the carcasses of inflexible heretics, and which now seem appropriately placed in the hands of her sworn defenders.

*Mr. B.*—*Exorciso te—conjuro te!* I would I knew the most approved forms of adjuration, (of which, alas! being a Protestant, I am ignorant.) I would certainly expel the spirit of stupidity which seems all at once to have seized you. How you have been perverting the design of the most Catholic engraver! I had scarcely patience to hear you to the end. These men in the boats are Protestants,

\* "London: Printed and published by Ambrose Cuddon, 62, Paternoster Row." The cut on the title page corresponds in every point with the description given below. Underneath it is inscribed that text, "I say to thee that thou art Peter, and upon the rock," &c., and above, as if the Roman Catholics had intended it as a satire upon themselves, "By their fruits ye shall know them."



urging their futile assault upon the rock-built fortress of the church. The sable beings to the left, about whom you have been forming so many blundering conjectures, are, as Hannibal would express it, "their allies most faithful and valiant," in other words the emissaries of Satan; and lastly the goodly quarto tomes in the vessels are Bibles. Thus you see, the Roman Catholic Church, with blasphemy and impudence "all her own," heroically bids defiance at one and the same time to the word of God—the assaults of Beelzebub—and the attacks of Protestantism.

Mr. W.—"Blowing hot and cold with the same breath," I suppose. But are you sure that your interpretation of this emblematical cut is strictly correct? Surely the Romanists, impudent as they are, would not dare to represent the Spirit of God and the powers of Satan in liege together. Are you sure that the opaque beings to the left are not merely emblematical of *printers' devils*, which Roman Catholics declare to have effected more mischief than any other class of devils whatever?

Mr. B.—No such thing, I tell you, man, they are genuine imps, and intended as resolute, though unavailing, auxiliaries to the Bible Society and the Protestants. And now allow me to ask, do you not admire the ingenuity of the Roman Catholics in thus resorting to types and figures to illustrate their meaning? You see, I intend this *entre nous*—they are not always the most clear-headed people in the world—apt sometimes to talk muddily. Well, so to make amends for this, you observe they frame these witty and instructive devices. And do you not also marvel at their extensive and accurate acquaintance with the beings of the nether world? You see they give the shapes and features of these wandering genii of the dark regions, as plainly as if they were

next door neighbours to their own dear purgatory, for which they contend so eagerly.

As to the contents of this Catholic dissertation, they by no means apostatize from the spirit of the frontispiece, I assure you—they are as fierce and fiery, as though some of those cloven-footed gentry, whose effigies the frontispiece bears, were both authors and printers. But just glance at them, you may soon discover what tack the writer is upon. Here is a sentence for you, and in the very first paragraph.—"It now becomes our duty to state the result\* to our readers, so far as we have been able to acquire information. And this we do with the *greater pleasure*, because it will afford us an opportunity of substantiating more completely the almost total failure of Protestant Missions." Roman Catholics rejoice in the failure of our Missions—that is, they would rather the heathen should remain heathens than become Protestants. Some people have, you see, such strange sources of gratification. Well, I think it is Rochefoucault who says, "that men are often secretly pleased at hearing of the misfortunes of their neighbours"—and this little dissertation confirms the truth of the remark in all points, except in the alledged *secrecy* of the unamiable feeling—this author, you observe, triumphs in the proclamation of his own ill-nature. But, after all, he may as well check his mirth at once, for the Protestant Missions have *not* failed; and, therefore, as a man of malevolence, he is impolitic in indulging a merriment which, after all, may be turned into grief. But

\* The result of the argument carried on as to the efficacy of our Missions, by Abbé Dubois, and the British Critic (we suppose the former will not be offended by the conjunction; it is rather more respectable company than he is by right entitled to,) on the one side, and the Rev. James Hough and Henry Townley, on the other,

let us proceed. The little fiery dissertation is, you perceive, divided into three sections, the first of which is thus curiously entitled—"is it possible to convert the Hindoos?" a question which is immediately discussed with *ex-cathedra* assurance at any rate, if not with infallibility. "They do not agree with Abbé Dubois in thinking that the fate of the Hindoos is sealed"—"they do not think that they are unconvertible"—no; "they think that the assertion of such tenets originated (in Abbé Dubois) in a false liberality, and an apparent want of candour." What this means, it is impossible to say—the obscurity of the Delphic oracle was nothing to it. But if the Hindoos are to be converted, it cannot be effected by the Protestants;—no—heaven forefend! It is impossible, for (section second) "what are the means of conversion made use of by the Protestants?" Why the principal is the Bible, and that *that* can do no good may be thus syllogistically proved. 'None but the Roman Catholic Church can effect the conversion of nations. The Roman Catholic Church disclaims all assistance from the Bible in this work, and indeed considers it, as well she may, directly opposed to her interests. Ergo, the Bible can afford no aid in the conversion of nations.' But what our hero of the dissertation principally chuckles over, is the alleged inaccuracy of our Indian translations, which, according to the Abbé are so "mutilated, low, and vulgar, and even ludicrous, as to excite the contempt of the natives who may peruse them." That there are, that there must be, many inaccuracies in our Indian translations of the Scriptures, owing to our comparatively imperfect knowledge of the oriental languages, no one can deny; but to affirm, that the general tenour of the Scripture is not preserved, or that

the general import is not transferred into the interpretation, is a falsehood, which nothing but Roman Catholic malignity could invent, or Roman Catholic impudence obtrude upon the eye of the public. But the Catholics will soon have but little cause to triumph, even over the allowed (but comparatively unimportant) imperfections of our translations—they are gradually perfecting, and will soon be as free from *errata* as our own English Bibles.

*Mr. W.*—I perceive the author of this precious dissertation constantly appeals to the British Critic in support of his anti-missionary charges; but especially in support of the charge of ineffective translation of the Scriptures. I perceive he thus prefaces a long extract from "that *liberal* periodical."—"The British Critic, who appears as eager as ourselves to prove the inaccuracy of the translations."

*Mr. B.*—Ay, that is about the only word of truth in the whole dissertation. Yes, the British Critic is indeed as EAGER as any Catholic can be, to calumniate our Missionary and our Bible Societies. But it will not do. The British Critic and every other intolerant publication must soon harp to another string, unless they have a particular wish to part with their readers. The energy of the age has been too strong for a far mightier than the British Critic. Even the Quarterly, Sir, has at last tacked about, and is sailing merrily and buoyantly before that gale, which it found it was in vain to attempt to encounter. Yes, even the Quarterly has at length dropped a portion of its high church bigotry and prejudice, and devoted a few of its potential pages to recording the triumph, and encouraging the exertions of our Missionary and Bible Societies. There are several paragraphs in the article in the last

number, entitled "Church of England Missions," which, though they are in company with several of not quite so liberal a stamp—are alike creditable to the heart and head of the writer. And the British Critic must e'en follow the example of his betters. He tells us, that he intends in future to publish once a quarter, instead of every month;—and for my part, I cannot but admire his policy. I dare say he has found out by this time, that twelve doses of his nauseating pages are rather more than the patience of the public can stand. But I must now bid you farewell for the present. We will confabulate a little as to the third section of the extraordinary dissertation at some future period. I feel almost ashamed of having spent so much time over it; but as it is the only number of the series I shall ever waste a farthing to purchase, or employ a moment to read, and as it may be considered the *mouth-piece* of a considerable portion of the Catholic party in England, we must make much of it, you know. Adieu.

EXIT.

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ON THE SCRIPTURAL AUTHORITY  
FOR MINISTERIAL ADDRESSES  
TO SINNERS.

I DO not pretend that the thoughts which follow contain any thing new; but it appears to me, that the subject glanced at is one of very high importance in the exercise of the gospel ministry. I venture, therefore, through the medium of your Magazine, to solicit the opinion of ministers, on the statements about to be made; that if I have taken up an erroneous notion, I may be corrected.

I have lately had my thoughts directed to the following passage of Scripture, John i. 6, 7: "There was a man sent from God, whose name was John. The same came

for a witness, to bear witness of the light, *that all men through him might believe.*"

Commentators in general suppose, that by *all men*, in this and similar passages, is to be understood "*men of all ranks, characters, and descriptions.*" That is, not every individual who heard John, but some persons of all sorts. After much deliberation, however, the writer thinks it his duty to state his conviction, (and he would do it with becoming deference to the wisdom and piety of those from whose opinion he dissents,) that the fair meaning of the expression is this—That the *design* of God in sending John was, that *all men, without exception, who should hear his testimony, or become acquainted with it, might be induced thereby to believe in Christ and be saved.* It will, no doubt, be objected, that since many of John's hearers were not brought to believe with the heart, the *design* of God was frustrated, as to them; and this seems scarcely reconcilable with his foreknowledge and power, which, we are sure, beyond all controversy, must ever exclude all uncertainty and disappointment. But to this I reply, that, whether we can fully account for it or not, the fair, unforced language of Scripture in this passage, and in its *general drift*, appears to me to represent the great God as *designing that his creatures should do whatever they ought to do, and as disappointed and grieved when they act otherwise, though he foreknew how they would act from the beginning.* In short, the Scriptures represent him as adopting that line of conduct, in his *general dispensations*, which a wise and benevolent *human governor* would adopt; and, to conceive and speak aright of his acts in these general dispensations, we must well impress our minds with this statement, that *as no human governor can foresee the result of his measures,*

or insure the success of them, so the great God, AS THE GOVERNOR OF THE WORLD AT LARGE, commonly sees it fitting and right to act and speak as a human Governor would do, notwithstanding his absolute foreknowledge and irresistible power. To support this statement, the following passages are adduced; their number might be greatly increased, but these will serve as specimens of the kind of texts intended.

1st. Scriptures which represent the Great Ruler as acting and speaking as a human governor would do, who could not certainly foresee the result of his measures: Exod. xvi. 4. *That I may prove thee, whether they will walk in my law or no.*—Deut. viii. 2. The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.—2 Chron. xxxii. 31. God left him [Hezekiah] to try him, that he might know all that was in his heart.

2dly. Scriptures which represent him as acting and speaking as a human governor would do, who could not ensure obedience to his will, but could only urge on his subjects motives, and use means fitted to lead them to do what is right: Jer. xlv. 4. I sent unto you all my servants, the prophets, rising up early and sending them, saying, *O do not this abominable thing that I hate.*—Matt. xxiii. 37. O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

3dly. Scriptures which represent the Lord as designing that result which his measures tend to, and ought to produce, even when his foreknowledge tells him that it will not be produced, just as a human governor would do, who could not certainly foresee the

end: Rom. ii. 4. The goodness of God leadeth thee to repentance.—John v. 34. These things I say, that ye might be saved.—Neh. ix. 29. And testifiedst against them, that thou mightest bring them again unto thy law; yet they dealt proudly, and hearkened not unto thy commandments.—Acts iii. 26. God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Lastly. Scriptures which represent him as disappointed, grieved, and wishing things were otherwise, when a different result arises from what ought to follow, just as a good human governor, in such a case: Gen. vi. 6. *It repented the Lord that he had made man on the earth, and it grieved him at his heart.*—Psalm lxxxi. 13. *O that my people had hearkened unto me, and Israel had walked in my ways.*—Isa. xlviii. 18. *O that thou hadst hearkened to my commandments.*—Deut. v. 29, *O that there were such an heart in them, that they would fear me, and keep all my commandments always.*—Ezek. xxxiii. 11. As I live, saith the Lord God, *I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.*—Isa. v. 4. What could have been done to my vineyard, that I have not done in it? *Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?*—John v. 40. *Ye will not come to me that ye might have life.*

Still I confess that it is difficult, perhaps impossible, fully to understand, how the God of perfect truth and sincerity can truly and sincerely represent himself as designing and wishing, what his foreknowledge tells him will never be attained. Here, then, is ground for the exercise of that faith which believes things, on the bare testimony of the current, unforced language of the Bible, even though we may find ourselves unable fully

to discover their harmony. How little do we understand of any doctrine or truth contained in the Scriptures! So much as is sufficient to lead us to heaven, the Lord has kindly revealed; but beyond this, he again and again stops our curious inquiries, with "*What is that to thee? follow thou me.*" We may safely put our hand into his: he will not, he cannot, lead us wrong.

I know it will be said, that some at least of the texts cited relate to *temporal things*, and to the conduct of the Jews in their *national character*; but this does not appear to me at all to relieve the difficulty; for the question recurs, "*Did the design of God, in regard to these lower affairs, succeed?*" If not, then there is the same difficulty in representing God as having an unsuccessful *design* in relation to some temporal matter, as in relation to an eternal one; and if the inspired penmen, notwithstanding this difficulty, did not hesitate to ascribe such designs to Jehovah, who are we, that we should presume to make that an insuperable difficulty, which they made none at all?

Two more objections to our adopting these modes of speaking of the divine acts and intentions, I would just notice: "If I, as a minister of Christ, should stand up, and tell a promiscuous assembly, that God is now *trying and proving* them, whether they will repent or not; that he uses *the best means*, and urges on them the *most suitable motives*, to induce them to repent; that, in all this, *he really and truly designs* their conversion; that *he is grieved* at his very heart to find, that, notwithstanding all, they remain impenitent;—should I roundly make these statements, will not half my congregation brand me as an Arminian, and the other half charge me with speaking deceitfully and dishonourably of God?" The former charge I leave to shift for

itself, being much more solicitous to speak according to the oracles of God, than to shape my address by any creed whatever; though I might, *en passant*, just say, that so long as I reject the Arminian *grounds* of this mode of address, I am no Arminian. With regard to the charge of *dishonouring* God by thus speaking of him, and *misleading* my hearers in their conceptions of his character and attributes, I would throw the whole *onus*, where I am not afraid to rest it, on the inspired Scriptures. If there was as great danger of misleading men and dishonouring God in former days, by such statements, as there is now; and if inspired men (or rather the great Inspirer of all) were as well aware of these evils as we can be, and yet they were not deterred from so speaking, I again ask, who are we, that we should presume to imagine that we can devise a more precise and a safer way of speaking to our fellow-men, than that suggested by the Holy Spirit, and adopted by prophets and apostles?

It is possible, however, that I err in these views; and I submit these thoughts, in the sincere hope of being shown that error, if it be one. I do not wish at present to enter into the *reasons* of the case, but simply to have the matter of fact investigated—1st. Whether I am correct in assuming, that inspired men have spoken of God in the strain mentioned; and, 2dly. Whether, if that is the case, ministers are now bound to adopt a similar strain. VERITAS.

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#### ON THE MORAL LAW.

THE human mind, darkened and depraved by the fall, has a natural tendency to the indulgence of error. The revelation of God's will has been partially received, and those truths which stand most opposed to the corruptions of the heart, have been either totally disregarded or altogether rejected.

Systems have been introduced into the church, the extremes of which have been zealously and eagerly insisted on, and thus doctrines which, as they are revealed to us in God's word, present a beautiful harmony, are in part contended for to the exclusion of others of equal importance, till the truths of God are represented as at variance with each other. This observation is, perhaps, in no case more fully verified than in the conflicting opinions which are entertained with regard to the moral law. On the one hand, we find it trusted to, as that by which we are to be justified before a Holy God, and therefore the medium of salvation. On the other we see it altogether rejected, and considered as imposing no obligation as a rule of life; but altogether abrogated by the covenant of grace. To maintain dogmas such as these, equally at variance with the whole analogy of the divine word, the Scriptures have been parcelled out into detached portions, each party embracing his own favourite texts to the exclusion of the rest, and either spiritualizing parts which are palpably of literal interpretation, or else insisting on the literal reading of parts which are as obviously of spiritual import. Practices such as these cannot be too severely deprecated—"All Scripture is given by inspiration of God, and ought therefore to be received as a whole;" the mind of the Spirit who indicted the sacred page, should carefully be sought for, and it will then become profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

(1) Of the two errors to which reference has more particularly been made, the first is that which looks to the law for justification before God. By the law in course we here understand the Ten Commandments delivered to Moses at Mount Sinai. And this certainly was never given to fallen man as

a covenant of justification, or the medium of obtaining eternal life. The law which was orally delivered to Adam in Paradise was of another nature: had he rendered obedience to the commandments of his Maker, death would not have entered into the world, nor the fair creation of God assumed the deformity of sin. His obedience would have been rewarded with eternal life; but by his transgression the human race became involved under a curse, the image of God was defaced in fallen man, and his justice could now only be satisfied, by a sufficient atonement, or his image be restored but by his own regenerating power. And we find that sacrifices were immediately instituted, having reference to the coming of the seed of the woman, who should bruise the serpent's head, and by the sacrifice of himself take away sin, by faith in whom Abel offered a sacrifice unto God, by which he obtained witness that he was righteous. Mankind being in this state at the time of the promulgation of the written law at Mount Sinai, and inheriting the depravity of their first parents, the continuance of sacrifices was necessary to set continually before their minds the coming of Him of whom their offerings were typical, and who in the fulness of time accomplished all that had been prophesied concerning him, and made a full expiation for the sins of all that believed, thus satisfying Divine justice, and becoming a sin-offering for us that we might be made the righteousness of God in him. The Ten Commandments then could not be considered as a covenant by which man could justify himself before God, otherwise the continuance of sacrifices was unmeaning, and no necessity could have existed for those types which were to bring before the minds of the servants of God, Him who was to bring in a better hope, for all might have been accomplished

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by the law; but the Apostle tells us that the law was weak through the flesh, and therefore justification could only result through the Son of God, who in the likeness of sinful flesh, made that full expiation for our transgressions which the holiness of God demanded; and thus it may be truly said, "It is God that justifieth."

(2) The opposite error to this, is the entire rejection of the moral law as a rule of life. If the law was not given as the rule by which we were to justify ourselves before God,—for what end was it delivered? Whence existed the necessity for its promulgation? Has not the bringing in of a better hope cancelled it, or destroyed its obligations upon those to whom is imputed the righteousness of our Lord Jesus Christ? Let the word of God itself declare, "For God is come to prove you, and that his fear may be before your faces, that ye sin not." He who came not to destroy the law, but to fulfil it, can take no pleasure in those who trample under foot that which he delighted to honour, and it is worthy of notice, that his first sermon contained a spiritual exposition of that holy law, in which he enjoins upon his followers the necessity of an observance of its requirements beyond that of the Scribes and Pharisees. The main characteristic of the disciples of Jesus, is the resemblance which they bear to their master; if therefore his delight was to do the will of God, and if the law was within his heart, those who have experienced the renewing influences of his spirit, and been adopted into his family, will seek to be conformed to Him, and yield cheerful obedience to the commandments of their Heavenly Father; for this is the promise, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This then is the evidence of our adoption, "If any man be

in Christ, he is a new creature; old things are passed away, behold all things are become new," for the experience of the spiritual mind will be, "I delight in the law of God after the inward man. How shall we that are dead to sin, live any longer therein." There can scarcely be imagined an error in the church more fatal to the soul, or more diametrically opposed to the glory of God, than that by which it is feared too many delude themselves with the persuasion that they are the children of God, whilst in works they deny him. "His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." If God has chosen to himself a peculiar people, it is that they should be "zealous of good works." If he has predestinated them, it is "to be conformed to the image of his Son," who was holy, harmless, undefiled, and separate from sinners. Let then no man deceive himself; it is declared of the heavenly Jerusalem, that there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie. We may thank God that we are not left to work out a salvation for ourselves on the score of our own merits and deservings; but let us not think to abuse the grace of God. He worketh in his people to will and to do of his good pleasure, and ordaineth that we should be to the praise of his glory. That faith alone is genuine which worketh by love and purifies the heart, the possessor of which seeks by all diligence to add thereto virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Nor is it possible that a saving faith in Christ can exist to the exclusion of the fruits of the spirit, by whose operations on the heart it is that we are enabled to believe unto life eternal. "We are his workmanship, created in Christ Jesus unto good works, which God hath be-

fore ordained that we should walk in them." Let us, whilst we rejoice that the imputed righteousness of our Lord Jesus Christ forms our *title* to the everlasting mansions of bliss and glory, which are at the right hand of God, not forget that it is inherent righteousness which proves our qualification for this inheritance.

REMARKS ON THE CIRCUMSTANCES OF COL. GARDINER'S DEATH.

(To the Editors.)

GENTLEMEN,—I beg, through the medium of your respectable miscellany, to correct a mis-statement respecting some circumstances connected with the death of Colonel Gardiner. Every thing relating to that amiable individual is interesting, and the biographical taste of the day, will, I have no doubt, attach some importance to the substance of my brief communication. It has been stated, I believe, in all the memoirs of the gallant Colonel, and, if my memory does not greatly mislead me, the Congregational Magazine itself has lent its aid to the propagation of the statement,—that after receiving his death wound, that officer was carried to his own home, which stood in the immediate vicinity of the battle-field, where he shortly afterwards expired. Now, what I mean to communicate to you is, that local tradition contradicts this assertion. The Colonel fell at a spot pretty nearly equidistant from the manse of the neighbouring village of Tranent, and his own family house of Bankton. When discovered among the wounded, he was carried to the manse, then occupied by the Rev. James Cunningham and his family, and the room in which he breathed his last, was ever afterwards familiarly known in Mr. Cunningham's house, by the name of *the Colonel's room*. This tradition is at once supported by the testimony of Mr. Cunningham's

immediate descendant, and by the circumstances connected with the battle itself. The Colonel's servants, who were most likely to have carried their master to his own house, had they seen him after he received his death-wound, would not in all probability venture back to the field in which the Colonel had acted so conspicuous a part against the victors, so soon after their defeat. The villagers, however, were comparatively secure in their visit to the field of battle; the Highlanders acted with moderation towards the civilians, and readily granted them every possible indulgence. They would, therefore, make the body of Colonel Gardiner, their esteemed neighbour and friend, an object of their early solicitude, and no place would appear to them so sheltered and sacred, for the lamented warrior to expire in, as the minister's manse. Mr. Cunningham himself, and all his family, were likewise well known for their humanity and their friendly dispositions towards the Colonel. Besides all this, Bankton house, the Colonel's family-seat, was at the moment filled with the wounded of the rebel feuds. Strangers are yet shown the outlines of the Highland drapery of the dying soldiers, marked in stains of blood upon the floors of different rooms in the house.

Permit me also to take this opportunity of acquainting your readers, that the attention of some patriotic individuals in East Lothian has lately been turned to the propriety of erecting a suitable monument over the ashes of Colonel Gardiner. They have long rested in obscurity, though the memory of the deceased's virtues has happily required no sculptured tablet to preserve it. It will be well, however, to remove the imputation of neglect, which has not unfrequently been cast upon the inhabitants of Tranent, and the surrounding districts, on this account. I remain, &c. H.

## POETRY.

## THE DREAMING VOYAGER.

SEALED were my weary eyes in deep repose,  
 When in the lonely watches of the night,  
 Strange visions on my waking soul arose,  
 Strange visions opened on my mental sight.—  
 Methought that in the sun's last setting light,  
 Floating amid the purple of the west,  
 I lay upon a vapoury cloud, as bright  
 As were those beams which dyed its crimson vest :—  
 And on that cloud, methought, I lay in heavenly rest.

Sleepless—and yet with all the calm of sleep—  
 Wakeful—and yet devoid of restlessness—  
 While not e'en transient languor dared to creep  
 Upon my limbs, or transient care oppress  
 My soul in that reposing consciousness :—  
 It thought, and yet it was no toil to think—  
 All active—yet devoid of weariness.  
 It seemed, as if when I had left the brink  
 Of earth, I snapped each earthly link.

And still upon that cloud I lay reclined,  
 Upon that cloud of summer's sunset dye,  
 While heavenly breezes, as the day declined,  
 Wafted, methought, my airy skiff on high,  
 Bearing it swiftly through the upward sky—  
 And yet from earthly speed how different far !  
 Though sweeping with the falcon's swiftness by,  
 I seemed to move not on my lightsome car,  
 'Twas like the gliding course of some ethereal star.

And still I rose, and saw the sun decline,  
 And saw the moon upon her solemn way,  
 Turning my golden to a silvery shrine,  
 Tinging my brilliant cloud with softer ray :  
 And still I rose, and still at peace I lay,  
 Watching each planetary orb beneath,  
 Drinking its radiance from the fount of day.  
 And still I rose upon the zephyr's breath,  
 Which curled my vapoury couch in many a waving wreath.

Still—still I rose, and yet more rapidly,  
 Till the full sun seemed but a distant spark—  
 Till moon and planets wandered from mine eye,  
 And I seemed floating in my lonely bark  
 Upon a shoreless sea—as erst the ark  
 Sailed o'er the earth—yet found no resting-place.  
 Yet still I soared—more swiftly than the lark,  
 When in the morn he heavenward sets his face ;—  
 So soared I through those realms of boundless, shoreless space.

I watched, and watched from off mine airy post,  
 (My cloud-formed watch-tower in the ethereal blue,)  
 The countless myriads of the starry host,  
 (Though ever twinkling—ever sleepless too,)  
 Convened in synod. From the azure hue  
 Their circled glories burst upon my soul ;  
 At one brief glance they opened on my view ;  
 From zenith to the nadir—pole to pole—  
 I seemed the centre of the mighty whole.

And still I soared—it might be months or years,  
 (For months or years are moments in a dream,)  
 Till I did overpass the starry spheres,  
 And came to orbs of yet a brighter beam ;

And still more glorious regions, which did teem  
 With suns and worlds of far a purer mould,  
 Yet touched I not at what might fitly seem,  
 Upon the ethereal sea, those ports of gold,  
 But thro' the starry waste my speedy course did hold.  
 At length, methought, I closed my weary eyes,  
 Awearied with the wonders they had seen,  
 And mused awhile in half-oblivious guise  
 Upon the mighty voyage I had been—  
 Yet still uprose upon that cloud serene.  
 But when mine eyes again beheld the light,  
 What tongue of man can dare describe the scene?  
 I glanced but once, then turned me from the sight,  
 And sank within my cloud to hide that vision bright.  
 But in that glance I saw a glittering sea  
 Of chrystal, spread before a golden throne—  
 And o'er that golden throne all gloriously  
 Hung the bright arch of many-coloured zone;  
 But who the Being was that sat thereon—  
 What his dread semblance was—oh, who can say?—  
 For, from his throne, that living lustre shone,  
 Which made me turn my feeble eyes away,  
 And veil their mortal orbs from that celestial day.  
 But all that was revealed has not been told—  
 The various powers of heaven in praise contending—  
 The angel minstrels with their lyres of gold—  
 The adoring angels from their thrones descending—  
 The beauteous seraphs their bright pinions bending,  
 To shade their sun-like eyes;—the martyr bands  
 On their calm brows their wreaths of triumph pending;  
 And that innumerable host from different lands,  
 With palms of victory in their joyful hands.  
 I turned mine eyes, methought, within the cloud,  
 Which rolled in misty volumes o'er mine head—  
 And formed around my frame a friendly shroud;  
 But though its vapoury veil was densely spread,  
 Some beams of light a holy radiance shed,  
 Though robbed of their intenseness. And I lay  
 And longed to be ymingled with the dead,  
 That I might wing my happy soul away,  
 And take my glorious post with that eterne array.  
 I lay not long, ere from that joyous train  
 A low, soft chaunt arose—then died away—  
 Then rose—then wavered—fell—and then again  
 Was louder heard—as when, at close of day,  
 The zephyrs of the sighing evening play  
 Upon the *Æolian* chords—but far more clear—  
 And yet more ravishingly soft than they:  
 Oh, as those tones of music met mine ear,  
 Methought, compared with those, each note was discord here.  
 To catch those tones of heavenly breath again,  
 My ears did listen with intense desire;  
 And soon arose once more that chaunted strain—  
 Once more each angel minstrel touched his lyre—  
 Then sank in distant cadence—then still higher  
 It rose—till like the waves it rolled along,  
 Till each immortal joined the sacred quire,  
 Till each immortal of the countless throng  
 Swelled the glad incense of that holy song.  
 Such was that general burst of praise—so loud,  
 Immensity could scarce confine the sound—  
 Methought it tremulously shook the cloud  
 On which I lay—then softly died around,  
 (Soft as the evening dew-showers on the ground,)  
 Upon a gale of odours.—Here in flight  
 Vanished the dream, and I awaking found,  
 'Twas but a vain illusion of the night;  
 But such as I could dream with ever-new delight.

## THE SEASONS.

## SPRING.

Now forth into the fields; the fields are gay,  
 And that young damozel, the frolic Spring,  
 Comes like the flower-strewing maids, that fling  
 Their odorous garlands in a monarch's way,  
 Upon the bright morn of his crowning day;  
 E'en so young Spring her fragrant stores doth spread,  
 Upon the path that Summer soon shall tread,  
 So royal summer comes in rich array.

Then forth into the fields, and greet young Spring;  
 Lo! all the birds start from their winter-sleep,  
 And her rare beauty pricketh them to sing  
 Most loving airs; and all of them do keep  
 A mighty coil, and gallant rivalry,  
 That they may please a dame of so sweet voice and eye.

## SUMMER.

Oh! while the ripe fruits of the summer fall,  
 Greeting the bosom of their mother earth;  
 And the young birds break into songs of mirth,  
 And dance, as 'twere, some woodland festival,  
 Upon the boughs of oak, or poplar tall;  
 And reapers are a-field the whole day long;  
 When the brown carter drives his wain along,  
 And weary kine low for their evening stall:

And when the sleeping plough-boy in the shed,  
 Dreams of the fun of the near harvest home;  
 And the dried river shrinks its narrow bed—  
 Then, through the green-wood's shady temple roam,  
 And ask of heaven a tongue, whose numbers can  
 Worthily speak the praise of the Great Husbandman.

## AUTUMN.

'Tis Autumn now, and the sad sobbing gale  
 Makes mournful wail for the departing year,  
 And the dead leaves lie on their grassy bier;  
 But here and there, like hermit sear and pale,  
 One lingers; and grey cloudy masses sail  
 Athwart the heavens, like omens past the eye  
 Of an age-stricken man about to die,  
 What time the lustyhood of life doth fail.

Aye, now the autumn, and the bare hill side  
 Looks dull and bleak; the peasant gathers in  
 His scanty fuel 'gainst the winter-tide;  
 And levin-brands\* leap out with rumbling din,  
 And the old shepherd closer binds his cloak  
 On the keen upland waste behind his sheltering oak.

## WINTER.

Or, would'st thou moralize in solemn mood;  
 Look from thy chamber o'er the wintry plain,  
 When the lone bird finds not a scattered grain  
 Above the snow; and Boreas, loud and rude,  
 Like some old wretch grown wild for lack of food,  
 Comes shivering forth of his cold northern lair;  
 Scattering the white flakes of his hoary hair,  
 And howling at the door in woeful mood.

Or if thou hast the matron of thy heart,  
 Kind, youthful, fair, with infants at the knee:  
 Bid the hearth blaze, and let their innocent art  
 Rouse in thy soul a most glad minstrelsy,  
 That thou'rt not fated the wide world to roam,  
 Without one resting place, or hope, or friend, or home.

\* Levin-brands—Lightning-flashes.

## SONNET.

A CROWN OF LIFE.—James i. 12. : Rev. ii. 10.

LIFE, matchless gift ! Thou gushest from thy springs  
 Of soft sensation and supreme delight ;  
 Feeling and passion, and the wond'rous flight  
 Of fancy on her strong celestial wings !  
 Thine is the melody that music brings,  
 And beauty's graceful forms and colours bright :  
 Yet all we know of LIFE, is but the gleam  
 That gilds the grey mist of the morning sky,  
 Ere yet the sun hath risen, and the eye  
 Caught the full splendour of his cloudless beam :  
 Here Life is mixed with death, and like a dream,  
 Compar'd with yonder immortality ;  
 Pure, perfect Life, no taint of death, no pain,  
 All light, unmingled light, without a stain.

Hemerton.

JAMES EDNESTON.

## REVIEW OF BOOKS.

*The Knowledge of Christ supremely Excellent : the Means and the Duty of diffusing it among all Nations : Being a Discourse delivered before the London Missionary Society, in Surry Chapel, May 11, 1825. By Robert Morrison, D.D., F.R.S., M.R.A.S., &c. &c. &c.*—Westley.

THE attention of Christendom has now for many years been anxiously directed to Dr. Morrison, the Évangelist of China, and his magnificent christian enterprize—an enterprize which, probably, never before awakened in the protestant churches any efficient exertions, or even any resolute purpose of communicating the gospel of God. Christian philosophers and divines have produced elaborate dissertations upon the origin of the race, and the genius of the language ; have sifted, again and again, the ashes of antiquity, to discover the identity of the modern China, with the classic Thina Sinæ, Sérica, and Cathæi ; but attempted not the infinitely more momentous labour of conveying to them the precious word of life. Those giants of literature—Jones, Wilford, Vincent, and Harris—may indeed have achieved a large share of the honour that cometh from man, by their learned disser-

tations ; nor would we be thought to speak slightly of any thing connected so intimately with the interests of science, as researches into the origin and language of that singular people ; but we may be permitted to say, to Dr. Morrison belongs the higher glory which cometh from God, and which partakes of a divine nature. He has cared less for the antiquity of the nation, and more for the inveteracy of their ignorance ; has been less anxious to know the date and the source of their settlement, than to make them new creatures in Christ Jesus, and to convey to them a title to a new and better life. We recollect, and so do many others in this metropolis, the stripling that went forth some eighteen years since to this arduous service. Great was his zeal, and truly sublime the purpose which fired his young heart. Single-handed he went ; but great was the veneration, and many were the fervent prayers that attended him. And now, after sojourning about seventeen years in a heathen land, 17,000 miles from his native country, we see him again among us, ripened into manhood—his youthful zeal become a habit, and his early enterprize matured into the business



of his life. It is truly exhilarating to behold him now the able advocate of the same benevolent cause, and still, for Christ's sake, the devoted apostle of that singular and mighty nation on the eastern verge of the great Asiatic continent, which seems to be an exception to the general mutability of human empires, and, from the beginning even until now, the unshaken, almost the unassailed, seat of the prince of darkness. Of the Chinese we could find much to say, and shall not dismiss them without a few words; but first we must be permitted to gratify our feelings, by congratulating the christian church, generally, on the highly interesting fact, that such a man as Dr. Morrison was, in the order of providence, disposed to take that vast empire as the immediate object of his missionary zeal—an object so vast, and surrounded hitherto by such formidable difficulties, that we were about to express a wish that a distinct Society could be formed for it alone; and that the concentrated resources of a whole christian association, as well as the zeal, and wisdom, and learning of a whole missionary council, could be made to bear upon it. Surely, it is too much to leave the work in the hands of a solitary missionary, however gifted; and it appears worthy, from its magnificence, of employing a Society wholly disengaged from other calls, and that shall say, upon Dr. Chalmers's localizing system, 'That is our district of the wide and desolate earth, and thither we will pour the whole tide of our exertions.' The empire that embraces one-fourth, probably, of the human family, may very properly engage a much larger share of public attention, and of christian zeal, than has yet been devoted to it. Painfully true it is, that there is little opportunity of discharging among the Chinese the office of

preacher of the gospel; but, as Dr. M. intimates, Christianity may be promoted in various other ways, and by many instruments, besides direct teaching. The extreme jealousy of the Chinese utterly precludes this; and, indeed, among other heathen nations, set discourses are scarcely ever practicable, especially where an organized system of worship is incorporated with the civil power. It does not appear that Dr. Morrison has been able to effect much, except in the way of private instruction, translations, books, and education. Yet in these, though mostly directed to the case of Chinese out of the actual empire of China, we behold most important and valuable exertions. In the translation of the Holy Scriptures, and in the great dictionary of the language which the Doctor has published, as well as in other works of an elementary character, he has prepared helps and facilities of vital importance to the labours of his successors. It is a matter of great triumph to all the christian church, that his life has been so long spared in this great work, and that he has been able to devote an almost uninterrupted attention to the single object of his mission; that his strength has suffered so little by his protracted residence in an eastern climate; and that all the long and dreary years he has passed, and the yet unmastered difficulties which have breasted him on every side, have had no effect in weaning him from the great object to which he so early devoted his life; but that he returns to England with a truly apostolic resolution—not to retire from the field of conflict, satisfied that he has attempted something great; not to blaspheme the name of the Almighty, by proving, with the Abbé Dubois, the impossibility of their conversion—but to rouse his countrymen and friends to a higher impulse of

missionary zeal, and a sublimer conception of the vast and important field which China presents.

The sermon before us is a truly interesting and impressive appeal, distinguished throughout by a strain of ardent and scriptural reasoning. It is to be viewed less as a sermon, than as an address from an experienced missionary, rousing fellow Christians to exertion, and pointing out various methods for the propagation of the gospel among heathen nations. It is, in all respects, a good and valuable discourse, and cannot be read by any sincere Christian without both pleasure and profit. But, at the same time, we take upon us to recommend it to the public as pre-eminently interesting upon that precise object to which Dr. M. has been wholly devoted. We were much pleased with many parts of the discourse, but were specially gratified by the interesting account which is given of the Chinese literature and theology; and shall abridge our comments, and omit all other citations, to make room for one which, to Christians generally, and not less to scientific readers, will prove highly acceptable. It is replete with the most accurate information, and contains the essence of many a learned treatise, without any of the parade of literature and pomp of erudition.

"It may here be expected of the preacher, that he should say something of the character and condition of the people on the eastern verge of the Asiatic continent; amongst whom he has spent so many years of his life, and who are still ignorant of God and of his Christ.

"To that people the God of heaven has given an extensive territory, containing large portions of fertile, salubrious, and delightful country; and they possess a knowledge of the useful arts, to a degree which supplies all the necessities, and most of the luxuries of life. In these respects, they require nothing from Europe. They possess also ancient and modern literature in great abundance; and an unlicensed press, and cheap books suited to their taste. With poetry, and

music, and elegant compositions; and native ancient classics; and copious histories of their own part of the world; and antiquities; and topographical illustrations; and dramatic compositions; and delineations of men and manners in works of fiction; and tales of battles and of murders; and the tortuous stratagems of protracted and bloody civil wars;—with all these, and with mythological legends for the superstitious, the Chinese, and kindred nations, are by the press most abundantly supplied. Nor is their literature destitute of theories of nature; and descriptions of her various productions; and the processes of the pharmacopologist, and the history and practice of medicine.

"There is also a large portion of the gentry of China devoted to letters, in order to qualify themselves to fill, with intelligence and wisdom, the offices of magistracy; and such learning as Government has deemed proper for that end is encouraged and rewarded, either by honorary rank, or by actual office.

"With magistrates thus formed, they govern according to laws written, printed, and published among the people. And every poor man's house is his castle, which no inferior officer can legally enter without a special warrant from the governor of a province. Throughout the whole of that vast empire, there is a system of social order and regularity in the intercourse of individuals and families, sanctioned either by law or by the etiquette of established usage, which is not exceeded by any nation under heaven.

"What then do the Chinese require from Europe? Not the arts of reading and printing; not merely general education; not what is so much harped on by some philanthropists—civilization;—they require that only which St. Paul deemed supremely excellent, and which it is the sole object of the Missionary Society to communicate—they require the knowledge of Christ. For with all their antiquity, and their literature, and their arts and refinement, they are still infatuated idolaters; they are still given up to what Heaven regards as abominable idolatries, and to vile affections, working that which is unseemly. Not liking to retain God in their knowledge, they worship and serve the creature rather than the Creator; they are haters of the true God, are filled with all unrighteousness, fornication, and wickedness. With all their civilization, still envy and malice, deceit and falsehood, to a boundless extent; pride and boasting; a selfish, ungenerous, scarcely honest prudence, and a cold metaphysical inhumanity, are the prevalent characteristics of the people of China.

"Their well-known backwardness to assist persons in imminent danger of losing

their lives by drowning or otherwise; the cruel treatment of domestic slaves and concubines in families; the tortures both of men and women, before conviction, in public courts; and the murder of female infants, connived at, contrary to law; are the proofs I offer of the truth of the latter part of my accusation. Their principles are defective, and hence their vicious practice.

"The philosophy of their celebrated and ancient sage, Confucius, acknowledges no future state of existence; and concerning the duties of man to his Maker, presents a complete blank. It presents nothing beyond the grave to the fears or hopes of the human mind, but the praise or censure of posterity. Present expediency is the chief motive of action. Of the great and glorious God, who is infinitely above, and distinct from, the heavens and the earth, the teaching of Confucius makes no mention: it rises not superior to an obscure recognition of some principle of order in nature, which when violated induces present evil. There is in ancient Chinese philosophy something very similar to the unintelligible numbers of Pythagoras, which are introduced into the theory of the universe. Heaven and earth, it is said, assumed, by the operation of some internal principle, their present order, from a previously existing chaotic mass; and a supposed dual or twofold energy co-operated in the formation of creatures and of gods; and heaven is now the highest power in nature superior to the gods. Even this clod of earth on which we tread, is the second power in nature, and superior to the gods. Heaven, earth, gods, and men, is the order in which the existencies recognized by the Chinese are often placed. But at other times the gods are excluded, as their existence is, by some of the philosophers, considered uncertain; and then *heaven, earth, and man* are the three great and co-equal powers. This atheistical theory, which is at the foundation of the public belief, and influences also the superstitions of the religionists of China, induces in the human mind great pride and impiety, even when superstitious observances are attended to. It is true, that in some of the most ancient written documents in China, which Confucius collected and edited, there is a more distinct recognition of the supreme God, than is to be found in any thing that he taught as his own, or that the learned of China in subsequent ages have advanced; for I believe it is a fact, that man, when left to himself, sinks into, never rises from, Atheism or idolatry; and the written word of God is necessary to bring him back. Exclusive of the system of Confucius, there are, you know, in China, two other systems, which make much more use of the gods

than his, and which acknowledge a future state of rewards and punishments. These systems enjoin fastings, and prayers, and penances, and masses for the dead; and threaten the wicked with varied punishments, in different hells, in a separate state; or with poverty, or disease, or a brute nature, when they shall be born again into this world.

"The doctrines of *Laou-keun*, who lived at the same time as Confucius, (or *Kung-foo-tsze*,) is mixed with notions which he is supposed to have collected in the western parts of the world: about the era of Pythagoras. He makes the incomprehensible *Taou*, the eternal Reason or *Logos*, the supreme principle: and there are Europeans who suppose, that when he says, '*One produced a Second; Two produced a Third; and Three produced all things*,' he refers to the opinions which he had heard concerning the *Triune God* of the sacred Scriptures. His followers represent him as having been often incarnate; as a teacher of mankind. They inculcate austerities and abstractions, for the purpose of attenuating the grosser part of human nature, and gradually rising to a sublime, spiritual, and divine state; and they have, in different ages, devoted themselves much to the visionary pursuits of alchemy, and an attempt to exist without food and without respiration, supposing that the breath could circulate round the system as the blood does; and so respiration would be unnecessary, and man immortal.

"These people, as well as the third class of religionists in China, the *Foo-too*, or *Budha* sect, which was, at the close of the first century, brought from India to China, believe the transmigration of souls. They both of them have priests and priestesses; who live as the monks and nuns of Europe; and who are licensed by the state; but none of them receive any emoluments from it. The sect of the Learned, who profess to be followers of Confucius, and who fill the offices of government, employs no priests. Fathers, and Magistrates, and Princes worship and do sacrifice, in their own proper persons, to the household gods; the district gods; the spirits of rivers and of hills; and the gods of the fire, and the winds, and the rain, and the thunder, and the earth, and the heavens, and the polar star. They worship, too, the image of Confucius, who never professed to be more than a man, and who even declined the title of Sage, and who never taught the separate existence of the human soul; which doctrine, indeed, his disciples deny. These Philosophists often laugh at the religionists of their own country, but still observe the rites and superstitions, and worship the idols of the other sects, as well as their own. The governors of pro-

vines, and local magistrates, often visit the Budha temples, and fall prostrate before the cross-legged image of woolly-headed Budha; and subscribe largely for the support of the priests, the repair of the temples, the making of new gods, and the cleaning and ornamenting of old ones. And his Tartar majesty of China frequently confers new titles and honours on the gods of the land. Oh how absurd! Man creates and dignifies the gods that he worships! Alas! my brethren, how long shall the millions of eastern Asia continue to inherit lies, vanities, and things wherein there is no profit? When shall they come from the ends of the earth, as the prophet speaks, and acknowledge their folly, and abandon their idols? I would remark, finally, in this part of my discourse, that the priests of China do not instruct the people either in the principles of morality, or the rites of their religion, either in private or in public; and there is no social worship; nor any day of rest, on which to assemble at the temples. Some regard is paid to the new and full moon, after the manner of the Jews; but in China there is no Sabbath. The priests in companies worship the idols morning and evening, and recite prayers to them, and chant incantations, and light up candles, and burn incense. They are also employed to recite prayers for the sick, and say masses for the dead; and some of them, belonging to the sect of *Laou-keun*, attend funerals. In families, in shops, and in boats, where people live, any person that may have leisure, old man or boy, a mother or her daughters, light the matches of incense morning and evening, and place them before the idol, after having made three bows, holding the matches ignited in their hands, joined and held up before the face. Women are discouraged by the Moralists in China from going to the temples, and are told to worship their parents at home, for they are the best gods. When children, or a husband, or a parent is sick, and death is apprehended, they depute persons to go round to the various idol-temples to intercede with all the gods and goddesses for them; and sometimes devote their children, if they should recover, to the service of the gods, and consequently to perpetual celibacy, as probably Jephthah did his daughter. Others dedicate to the Budha temples a fish, or a fowl, or a swine, and afford the means of sustenance till the creature shall die a natural death; it being thought highly meritorious not to destroy animal life.

"These, and many other things that I might state to you, all shew the lamentable ignorance of that ancient, populous, civilized, and worldly-wise nation, concerning God and true religion.

"Yet, the Chinese, like all the philosophers and moralists of antichristian *caste*, go about to establish their own righteousness, and think their virtues will counterbalance their vices. This, indeed, is a feature in which all false religions, and all corruptions of the true religion, agree. Impious, rebellious man, all round the world, labours to justify or to excuse his impiety and rebellion; and not only so, but to put in a claim to merit, on account of his virtues, or of the hardships he has endured under the government of the ruling powers in nature. I remember the vain boast of an old rich Chinese, who was a notorious liar and debauchee all his life, that on account of his good deeds, some pecuniary charities, the gods must take care of him.

"The passing observer in distant lands, who witnesses the laughing countenances of the young and thoughtless, often pronounces the people happy; and men disaffected to Christian Missions thence argue that such efforts are totally uncalled for. But the human heart under the convictions of sin, does not usually reveal its anxieties to the giddy throng in busy active life: in yonder lands, as well as in our own, in the season of distress, of sickness, and of approaching or anticipated death, conscience often does its duty strictly, and in a way that alarms the sinner. Hence, the rich give of their wealth, and the poor devote their children, to idol-temples; and the priests are hired to recite prayers and incantations to dumb idols; and the repetition of masses for the souls of the dead are procured by surviving relatives; and wardrobes of rich clothing are consumed by fire, to be passed into Hades for the use of the deceased there. Even the proud atheistical disciples of Confucius, who, in the time of prosperity, laugh at the idea of a future state of existence, often have recourse to the very superstitions they despised, to buoy up their sinking spirits, when the king of terrors makes his approach."—pp. 11—19.

The mighty and singular nation of the Chinese presents a most striking and hitherto inexplicable contrast to all the other nations of the earth. Systems of philosophy, moral and physical, have risen and disappeared, in most other parts of the world, with something like the rapidity of vapours, and have appeared to rest on as frail a basis as the fleshly tabernacles of their human inventors; but China has, in all respects, been an exception. Their great Confucius, whose fame

is, at this day, pre-eminent over all others, and almost as fresh as in the age which produced him, lived between five and six hundred years prior to the christian era; and he confessed that he derived his philosophy from a great teacher who lived at least five hundred years before, and that he was not so much the discoverer as the restorer of the ancient learning and philosophy of their former sages. Another of their philosophers, as Dr. M. states above, derived much of his knowledge, such as it was, from Pythagoras, and freely confessed his obligations: so that it may be presumed to be tolerably certain, that near 3000 years have seen the same, or nearly the same, system of philosophy prevalent in this kingdom; and it is equally certain, that, in its earliest ages, it was much less, if at all, deformed by idolatrous rites.

Two facts, we believe not generally known, are admitted by Confucius himself; first, that the authors and philosophers from whom he professed to have learned, were the teachers of a much purer morality, and were, moreover, believers in a future state, and free both from polytheism and idolatry; and secondly, that he pointed to the west as the source of a still purer light, declaring that in those lands would be found a very holy man. This saying of their great philosopher, is thought to have occasioned a mission sent into the west, about sixty-six years after the birth of Christ, to inquire for this holy person. But the mission was diverted from its object, and no subsequent emperor has ever thought proper to inquire after any clearer light or purer theology, than that which has there, for so many centuries, held its fruitless dominion. Christianity de-heathenized nearly all the west, and some districts of the east, the south, and the north. It overthrew and uprooted the most admired and established sys-

NEW SERIES, NO. 9.

tems; it unsphered the star of Grecian philosophy, and obscured by its effulgence all the host of minor luminaries which shone by reflection from Greece; it made many a successful incursion into oriental superstition, and recovered some whole districts from paganism in Peninsular India; it early penetrated into Persia, and there raised many a trophy to its divine virtue; but we know not if any early missionary visited the other side of the great oriental Continent, or attempted to shed the mild lustre of the Son of Righteousness among this large and singular tribe of the great human family. There, darkness has reigned most probably from the date of their first settlement; but whatever be their origin, the prevalence of nearly the same superstitions, ascertainable for almost three thousand years;—and the philosophical, political, and moral *insularity* which they have preserved through all that space, in defiance of all the oppressions of an absolute monarchy, and all the tendencies which so vast an empire must have to dismemberment—are facts at variance equally with the philosophy of history, politics, and morals. They comport with no theory, and have yet to receive their elucidation. No doubt, in the succession of ages, time has wrought some mutilations, and given birth to some changes of opinion and speculation; some minor variations in the forms and circumstances of this idolatry, some alterations even in their popular creeds, and their philosophical speculations, but these all have been for the worse. The beast may have changed its garb, or the colour of its skin, but the bones, the flesh, the sinews remain as they were first engendered in the womb of night by hell and sin, with no material variation, except it be in an increase of rigidity, monstrosity, and distortion.

Earnestly do we hope and pray  
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that Dr. M.'s evangelic labours may prove effectual to sap the foundations of these veteran abominations, and the dawn of that bright day, which is yet, we trust, to shine in this hitherto impervious region of darkness. Already scintillations have appeared in the dark atmosphere of its neighbour countries, India and Persia, and some from Siberia in its north, as well as from the Isles in the south; the lights in these will soon become visible, and will all, we trust, prove harbingers and day stars arising in their hearts.

We recommend our readers to gratify themselves by the perusal of this discourse, especially as thereby they will be contributing in some degree to the great cause of missions, as well as to their own instruction.

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*The Sceptre of Christ; or, Vital Christianity unfolded, in Letters to a Physician; with Notes. 12mo. Sherwood and Co.*

IN the winding up of his Revelation to man, God has pronounced a most fearful anathema against him, who shall presume to alter—either by adding thereto, or taking therefrom—any part of the holy volume: HE has declared, that the name of that man shall be blotted out of the book of life! Whether or not there are persons guilty of so heinous an offence, while they profess the regard of humble and dutiful servants to the God of truth, we presume not to decide; but it behoves those who remove any part from the generally received Scriptures, to take heed to the principles which influence their conclusion. That Socinians generally, who find the common Bible not pure enough for their reading, but must have an expurgated text of their own, think they have sufficient ground for the excisions they make, we doubt not; but whether they have such ground must be determined by an appeal

to the general principles upon which the canon of Scripture is formed, and by a reference to the authorities in each particular case. One very suspicious circumstance, which ought to be noted by Socinians as well as by their opponents, is, that the passages so eagerly denounced as spurious, are most remarkably subversive of the Socinian scheme. Thus, for instance, the two first chapters of Matthew, which are utterly repugnant to the Unitarian hypothesis, are either unceremoniously detached from their Bible, or left in so questionable a shape, that the unfortunate pupil of their school is thrown into such a state of mind, that he cannot possibly attach any weight to them. But let the following summary of evidence be examined, and then let the Socinian ask his conscience, whether he is not guilty of taking away from the book of heavenly wisdom and grace?

“The Syriac Version, which is one of Apostolic antiquity, and the old Italian, both contain the two chapters. Ignatius, the only Apostolical Father who had occasion to make reference to them, does so. The *Cybilline Oracles* do the same. Justin Martyr does the same. Celsus, the bitter enemy of the Christian faith, does the same. Hegesippus, a Hebrew Christian, does the same. Irenæus, and all the Fathers who succeeded him, it is admitted on all hands, do the same. And the chapters are at this day found in every manuscript, and every version of the Gospel of Matthew, which is extant throughout the world. Thus we have one continued and unbroken series of testimony from the days of the Apostles to the present time. And in opposition to this, we find only a VAGUE REPORT of the state of a Hebrew copy of St. Matthew's Gospel, said to be received amongst an obscure and unrecognized description of Hebrew Christians, who are admitted, even by the very writers who claim the support of their authenticity, to have mutilated the copy they possessed, by removing the genealogy.”\*

After reading such a catalogue of evidence as the above quotation furnishes, the first impulse of the mind is to inquire, what

\* *Trentise on the Atonement*, by the present Archbishop of Dublin.



stronger evidence there is for the authenticity of the whole Bible? Absolutely none!—for every argument that proves the authenticity of any copy of the Bible, proves the authenticity of these two chapters; since they are found in every antient copy—save “one said to be received amongst an obscure and unrecognized description of Hebrew Christians.” And now let us mark the dilemma to which its defenders are reduced. If they *reject* the evidence, by which our standard copy of the Bible is substantiated, they leave their own without proof of its being the word of God:—if, on the other hand, they *admit* the sufficiency of the evidence, they admit, that principles contrary to their own have been proved to be correct; and, therefore, that their own are false. The fact is, that no one acquainted with the arguments for and against these two chapters can believe them to be forged, unless he *wishes* to believe so: and then it is not the belief of reason, but of imagination. How cold, how heartless, how unconfident must be such a creed!

The author of “*The Sceptre of Christ*” is well acquainted with the Socinian controversy, is a quick and nervous reasoner, and one, moreover, who feels the importance of his subject, and has the interest of vital Christianity at heart. He has not confined himself to arguments drawn from any one particular point, but has passed boldly, yet concisely, over an extensive field of discussion, and shaken with no feeble arm every pillar of the Socinian fabric which he has approached. His intimate acquaintance with the volume of our faith and hope, and with the full scope and tenor of its doctrines, has enabled him successfully to withstand that perverse interpretation with which the Socinians endeavour to strain so many texts, and whose object would seem no less than to travestie the sacred

oracles of our God. In reasoning upon those texts, wherein the plurality of the Godhead is evident, the author remarks,

“Divine Revelation, from its very commencement, frequently expresses the Godhead in a plurality the most unequivocal; and represents the Deity thus in a converse, even at the beginning of this terrestrial creation. ‘Let us make man in our own image, after our likeness,’ Gen. i. 26. The phraseology in which this proposition is expressed, would be quite inappropriate on the Socinian theory; and of which modes of expression there are various similar instances in the Old Testament: as thus—‘Behold, the man is become like unto *one* of us.’—‘Let us go down and confound their language.’—‘Whom shall we send; &c.

“It has, I believe, been attempted to surmount such barriers to Socinian Unitarianism, by asserting that Jehovah is herein addressing angels. Yet this explanation involves a greater difficulty; ‘For who hath known the mind of the Lord, or who hath been his counsellor?’ Rom. xi. 34. Did He, at any time, condescend to share His works or His attributes with angels? How can it agree with reason, that an angel shall be consulted by his Lord?—a creature by his CREATOR!

“The province of an angel is to attend and minister—not to give counsel. ‘I saw,’ says the sublime Isaiah, ‘Cherubim and Seraphim standing at the right hand of God, and with their wings they covered their faces, &c.’—clearly intimating the overpowering awe and majesty which the Divine presence occasioned; and quite irreconcilable with the preceding familiar converse. To whom, therefore, could it be, that God the Father said, ‘Let us make man,’ but to the angel of the Great Council? The Wonderful Counsellor—the Mighty One—the Prince of Peace—the Father of the Future Age—Jesus the Son of God—the Equal to his Father in Essence—the Eternal Logos, by whom “All things were made, and without whom was not any thing made that was made,” John i. 3. Unquestionably to Him it was said, ‘Let Us make man.’

“It may, perhaps, be argued that the King of Heaven adopts the style employed by the kings of the earth; who frequently speak of themselves in the plural number, to express their dignity and majesty.

“But were all to be granted, which the advocate of royal analogy can desire, yet it will utterly fail him. For although a king or governor may say ‘Us’ or ‘We,’ there is certainly no figure of speech that will allow of any single person saying, ‘One of Us,’ when he speaks only of himself; as such a phrase can have no meaning, unless more than one person is intended.”—pp. 58—61.

Arguments so well founded as these, could not fail to convince any one willing to be convinced of the Trinity of the Godhead. And in truth, the wide expanse of that opinion, compared to that opposed to it, must somewhat stagger the believers in Unitarian doctrines; for they can do no other than admit that, if their principles are correct, God has sent his book of Revelation upon earth, to be the source of extensive delusion to the greatest portion of those by whom it has been read, by leading them to worship a false god, and honour a mere man with the offerings which they should have reserved for their Maker.

"The Socinian theory of denying the Deity of Christ, and yet confessing him to be the perfection of every moral virtue, involves a solecism which no fair reasoning can avert: since (and with reverence I speak it) the non-possession of Deity irretrievably rivets a charge of blasphemy on the man Christ Jesus; as, on various occasions, he not only claimed both *Divine origin* and *Divine attributes*, but also received WITH APPROBATION *Divine honours*.—pp. 87, 88.

We find the divinity of Christ asserted in almost every page of the Scriptures, if, indeed, the possession of Divine attributes be any token of Divine nature. His OMNISCIENCE is asserted in such passages as these; "Jesus knew from the beginning who believed not," John vi. 64. "And Peter said unto Jesus, Lord thou knowest *all* things, thou knowest that I love thee," John xxi. 17. Again, his OMNIPOTENCE, "I give unto my sheep *eternal* life," John x. 28. "Then Jesus called his disciples together, and gave them power and authority over all devils, and to cure diseases," Luke ix. 1. And again, his OMNIPRESENCE, "He (Christ Jesus) that descended, is the same also that ascended up far above all heavens, that he might fill *all* things," Eph. iv. 10. "Lo! I am with you alway," Matt. xxviii. 29.

Men may fashion a scheme of salvation, that shall please themselves, by marring the sacred text; but it will never be a consistent one; neither will it be one whereon to found just hopes of pardon and salvation. If they will not be content with God's promise, but neglecting this, build themselves a Babel, God will come down to confound all their purposes.

In taking leave of this work, we must express a hope that it will prove highly, and we hope extensively useful; for it stands eminent both for spirituality and strength of argument.

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*Discourses on the Lord's Prayer, in a Series of Lectures. By Samuel Saunders.* 8vo. London: Holdsworth.

In all the qualities which can characterize sermons as *useful* and instructive, these discourses abound, and are, on these accounts, well worthy the attention of the religious public. There is an earnestness and propriety in Mr. S.'s manner of expressing himself, and frequently there are touches of simple and pleasing pathos, which form the most powerful recommendations of religious works in general, and of this class in particular.

Mr. Saunder's volume contains ten discourses on the several clauses of that comprehensive form of words given by our Lord to his disciples. They were first delivered to his own congregation, as we are informed in a short preface, in a series of lectures, but afterwards, as in many other instances, the necessarily condensed form in which they were preached, was soon exchanged for the portly appearance of an octavo—the germ unfolded to the full bloom, and after the various labours of correction, revision, and the other operations connected with the press, the public was presented with a volume

which will well repay perusal. To his own congregation these sermons must be exceedingly interesting, and will, indeed, be found so by all who will take the trouble to study their contents.

It may be said, perhaps, as the author himself seems to have anticipated, that so many sermons and paraphrases have already been published on the Lord's Prayer, as to render the present volume unnecessary. We are of a different opinion. However often the oracles of God are investigated and unravelled by the *pious and intelligent*, there will always be found something fresh to engage the attention; some new breaks of light, revealing parts of them to us in a point of view in which we had not hitherto regarded them. Their interest cannot be exhausted; though commented upon for so many ages, their freshness remains undiminished, and like another emanation from the same divine source, they continue "to bloom in immortal youth;" these "treasures of light and life" cannot dwindle away, and if *judiciously*, cannot be *too often* opened to us. The first extract we shall give, will be from the first sermon, which is confined to the invocation. It dwells in a most pleasing way upon the parental mercies of God, and may well excite us to adopt the language of the prayer, and call upon our Creator, as "Our Father."

"I. Our attention is to be directed to a very tender and interesting view of the Supreme Being.

"There is something in the parental relation, which awakens a much higher interest than any other; because it is the spring of that unabating solicitude, and of that resolute guardianship, which diffuse order, and a feeling of security and comfort, through all classes of the animal world. The law by which the numerous kinds of sensitive beings are continued, would have left their welfare in a worse than doubtful state, had it not been associated with another law—of affection, so powerful in the parent's breast. The eagle stirreth up her nest, and fluttereth over her young; the hen gathereth her chickens

under her wings; and the fierce inhabitants of the forests wander through the tempests of midnight, to procure food for their offspring. But this principle is not to be regarded as peculiar to irrational creatures; it is also a constituent part of human nature. The affection which we feel for our children, is not produced by long and elaborate reasonings; it rises spontaneously in our bosoms; it clings to the beloved objects as soon as they begin to exist; it guards their infancy with sleepless anxiety; observes the first efforts of their minds with inquisitive partiality; shares in their joys, weeps over their sorrows, exults in the indications of amiableness, and bleeds for their faults. It is by this instinctive passion, this feeling which is entwined with every chord of a parent's heart, that the High and Holy One expresses his regard for his people. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.'

"The mode of invocation which our Saviour recommends in this prayer, is very different from what might have been expected from One who had 'seen the Father.' He had heard the Divine Majesty pronounce the curse on an apostate world, and had witnessed the manifestation of his purity and justice in the punishment of the ante-diluvians; and had seen his glories burning on the top of Sinai, and had contemplated with perfect knowledge and complacency the depths and mysteries of the eternal mind; and yet, when he descends to put the language of prayer into our lips, he says, 'after this manner pray ye, Our Father.' He does not advise the use of those epithets which are calculated to impress the mind with dismay; but anticipates the efficacy of his atonement, and that act of stupendous grace by which God would reconcile all things to himself; he encourages us to approach the eternal throne with filial confidence, and to address the Sovereign of heaven and earth as 'Our Father.' Let the condescension of this exalted Being induce you, my brethren, to pour out your desires before him; let the thought of his paternal character suppress your fears, confirm your hopes, and excite you to affectionate obedience; and may 'God, even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work.'—pp. 4, 5, 6.

We shall now proceed to quote a passage from the third discourse, which has for its subject—the third clause, "Thy kingdom come." In the distant, but not less certain prospect of the Messiah's kingdom, when the nations shall learn war

no more, either for politics or religion; for their fierce passions and contentions about the one, and their contradictory opinions about the other shall then be completely abolished. Here Mr. Saunders rises above himself, and enkindles into eloquence in the expression of his holy anticipations.

"2. Let us notice the influence of the Messiah's reign.

"What ideas can we form of an exalted and beneficent reign, which will not attach to the reign of Jesus Christ?

"Is it the happiness of his subjects? He will manifest himself to them as he doth not to the world. He will bestow all spiritual blessings on them with a munificence that shall evince the superlative kindness of his heart. He will grant them a rich and plentiful effusion of divine grace, which, by irradiating their understandings, and elevating their affections, and purifying their motives, and inducing them to the practice of all that is amiable and holy, will display the truth and beauty of the prophet's prediction;—'The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days.'"

"Is it the harmony of religious denominations? . . . . . We may anticipate so large a share of genuine charity as to induce reciprocal indulgence, and an amiable and universal fellowship; for 'in those days the house of Judah shall walk with the house of Israel. The envy also of Ephraim shall be departed, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' The controversial feuds and broils, which have not unfrequently originated in misunderstanding and wayward tempers, which have been conducted with acrimony, and terminated with increased distance and aversion, shall cease for ever.

"Is it perfect freedom from religious despotism? The weapons of the persecuted shall be cast away, and the heart of the intolerant be changed. The presumption of aspiring to the authority of Christ, in dictating points of faith to mankind, shall not be heard of; and the infliction of penalties for conscientious scruples will be regarded with scorn and horror. 'They shall not hurt nor destroy in all my holy mountain, saith the Lord.'"—pp. 100—102.

If Mr. Saunders's practice be consistent with such liberal opinions as those expressed in the last paragraph, and which, he be-

lieves will prevail hereafter, we need not ask whether he is a *free communionist*? If, however, he should unhappily be confined within the *second pale* of his sect, we would earnestly beg him, for the consistency of his own character, to throw off his shackles, and thus contribute, not only by precept, but by example to the diffusion of liberal principles. He will excuse us for dropping this hint. We are strangers to his practice, but we augur well from his book. The following passage closes his animating vision of the millennium, and precedes some interesting, though rather ingenious than edifying disquisitions upon the probable periods in which the prophecies, which relate to it, shall be fulfilled.

"Is it the renunciation of false religion? The nations of the earth shall yield to the sceptre of Immanuel. Deluded pagans shall dethrone their deities, break down their altars, abolish their corrupt and cruel ceremonies, and reduce their temples to ashes, or dedicate them to the only true God. The disciples of the false prophets shall trample on the deceptive fables of the Koran. The Jew, overpowered with the evidence of Christian truth, shall gaze with devout mournfulness on him whom he hath pierced, and hail the glorified Nazarene as the promised Messiah. The Papist, roused from his dreams, shall give his fantastic vestments, his images and pictures, and relics and shrines, and religious orders, to the wind. The infidel shall relent, and shed a penitential tear over his unhallowed speculations, and yield with humble joy to the authority of the Scriptures. And all lands, and tongues, and people shall unite in acknowledging him, 'whose right it is to reign.' Then, then shall be one fold under one Shepherd, one kingdom under one gracious and omnipotent King."—pp. 102, 103.

We had intended to extract farther, but our limits forbid. We wish an extensive circulation to so good a work.

*Friendship in Death. A Discourse sacred to the Memory of Samuel Hallett, Esq., preached in Argyle Chapel, Bath. By William*

Jay. London, 1825: Hamilton, Adams and Co. Paternoster Row.

THIS tribute to a departed friend, and a deacon of his church, is distinguished by the well-known talent of Mr. Jay. Perhaps there are no sermons more instructive than those occasioned by the removal of a worthy member of the church of God, inasmuch as they blend example with precept. Yet the greater part of those that are preached never meet the public eye; nor is that circumstance to be greatly regretted, for although many are thus lost which deserve circulation, yet for the most part being composed under the depressing influence of fresh grief, and in haste, as well as at a season unfit for coolly appreciating the merits of the deceased, they are not altogether such as the authors themselves would desire to leave behind them as records of their ability. But where, as in the present case, the removal of an eminent partaker of the sacred communion, and of an officer of the Christian church, has long been looked forward to by his pastor, a man distinguished for talent and correctness of feeling, such discourses become documents, which should not be confined to one portion of the Christian community, but spread abroad among all. Save the word of God, there can be no better manual for a believer, than a collection of sermons indicative of the various experience of those who have gone before him on the road to heaven.

The text of this discourse is, John xi. 19, "Let us also go,

that we may die with him." It has been disputed by commentators whether these words were spoken by Thomas concerning Jesus, or Lazarus, of whose death Jesus had immediately before informed his disciples. Mr. Jay has taken a view of them in either light, and has concluded the discourse by an application of the subject to the case before him. In the latter part of the sermon is the following paragraph, and it is to be wished that such an one could be pronounced in the obituary of every individual who bears the name of Christ.

"I need not say he was an amiable character. The religion of some professors is not only defective but deformed. To imperfections they add disagreeableness. Instead of inviting and alluring, they check and repulse. They seem to think that Christian seriousness consists in moroseness, and fidelity in rudeness; and deadness to the world, in saying to others, 'Stand by thyself, come not near to me, I am holier than thou.' But Mr. Hallett was one of those who pursue 'whatever things are lovely and of good report;' and who not only maintain but 'adorn the doctrine of God our Saviour.' His natural disposition was humane and tender, gentle and obliging; and this being principled and sanctified by divine grace, produced in him that cheerfulness of mind, and gentleness of manners, and readiness of intercourse, and preference of the gratification of others to his own indulgence, that attracted and attached all who knew him; for whatever some ungracious lovers of themselves may think, as if it was religion that produced them dislike and distaste, the words of the Apostle will always be found true, 'He that in these things serveth Christ, is accepted of God and approved of men.'—pp. 31, 32.

We may recommend the sermon to the perusal of Christians, with a perfect confidence that it will both instruct and delight.

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## **Literaria Rediviva; or, The Book Worm.**

*Treatise of Wit.* By David Abercromby, M.D. London: printed for John Weld, 1686. 12mo.

THERE have been almost as many claimants for the authorship of this

book, as there were for the birth-place of Homer, though we are far from wishing it to be understood, that the adjustment of the claim is of equal importance in



both cases. In the different biographical summaries we have successively referred to, we have seen it attributed to *Thomas Abercromby*, a Scots physician of the seventeenth century, to *Patrick Abercromby*, the author of "*Martial Achievements of the Scots Nation*," and finally, in the volume itself to *Dr. David Abercromby*. Concerning this latter gentleman, our authorities inform us, that he was the author of "*Academia Scientiarum*," "*Opuscula Medica*," 12mo. 1687, and "*Fur Academicus*," 12mo. 1689, to which must be added upon his own authority, the subject of this article. In addition to this meagre information, we have gathered the following notices of a *Dr. Abercromby*, from a weekly intelligencer of the times in which he lived. "An advertisement. *Protestancy to be Embraced*, or a new and infallible Method to reduce Romanists from Popery to Protestancy; a Treatise of great use to all his Majesty's Subjects, and necessary to prevent Error and Popery. By *David Abercromby*, D. lately converted, after he had professed near nineteen years Jesuitism and Popery. London: printed for the Author, sold by *Samuel Smith*, at the Prince's Arms, in *St. Paul's Church-yard*, 1683. Price 1s." And again, "Advertisement. That on the fourth of this instant *February*, in the church of *St. Vedast*, alias *Fosters*, *D. Abercromby* made a solemn recantation of popery, after he had professed it near nineteen years in the order of the Jesuits; he has lately published the *motives of his conversion*, in a book entitled *Protestancy to be Embraced*; he has likewise put forth another, called *Ars Artium*, or the *Art of Divine Converse*. Both sold by *Samuel Smith*, at the Prince's Arms, in *St. Paul's Church-yard*, London." *Care's Weekly Pacquet*. Vol. v. pp. 136.—208. We have little doubt that this latter gentleman, who is stated to have been a

convert from popery, is the same individual with the *David Abercromby*, M. D. author of the present treatise, and of those several medical works we have particularized.

Assuredly there is somewhat so lubricous in the nature of wit, as to defy all description, nay all analysis. The greatest masters of it have failed in their endeavours to explain it. "It is, indeed, a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a pourtrait of *Proteus*, or to define the figure of the fleeting air.—Its ways are unaccountable and inexplicable, being answerable to the numberless roivings of fancy, and windings of language." *Barrow's Sermons against Evil Speaking*. Such was the opinion of one who possessed no small portion of this ethereal element, but such was not the opinion of *Dr. David Abercromby*. He adventures, within the compass of 236 duodecimo pages, to trace it through all its windings and subterfuges, and to explain all its variations, whether arising from national, sexual, or constitutional distinctions. Nay, not content with the authorized divisions of this infinitely divisible quality, he has added some of apocryphal authority.

"I never understood why we should deny some share both of reason and wit to several of those inferior creatures, that do things we can neither imitate, nor account for, without granting them in some measure this reasoning faculty we would feign monopolize to ourselves. I would not then stile him an extravagant, who should conceive as much reason and wit in an ape, a dog, fox, and elephant, as in some men, though not meer fools. However, no man can deny, what chiefly I here aim at, that wit is not the prerogative of mankind alone."—p. 12.

We remember on one occasion to have seen it very falsely, as well as very illiberally observed of the Scottish nation, that what-



ever good qualities the natives of that country possessed, they were entirely devoid of wit. But, if this assertion of their countryman be correct, they may the less lament their alleged deficiency in a quality possessed by other men in common with the inferior creatures of the earth.

Dr. *Abercromby* appears to have been a shrewd, observing man, but he certainly did not possess that grasp of intellect, which is necessary to the comprehending a subject wide as this. He has explained clearly enough some of the minor sections of his subject, and shown their minute and distinct bearings; but of the leading springs of the whole, and of the subserviency of all the parts to the grand design, we are left ignorant.

The work is divided into 16 sections. The 1st considers, "What is meant by wit."—2d, "The causes of wit."—3d, "Different sorts of wit."—4th, "The character of a pretender to wit."—5th, "Signs of wit."—6th, "Ditto in the features, or the witty physiognomy."—7th, "Imperfection of human wit."—8th, "Character of a great wit."—9th, "Origine and progress of wit."—10th, "Abuse of wit."—11th, "Use of Wit."—12th, "Great wits not at all times equally witty."—13th, "Art of writing wittily."—14th, "If women can be really witty."—15th, "The witty physician."—16th, "The ingenious act of translating." Our readers will gather from the titles of these sections, that Dr. A. has not permitted his wit to be entrammelled by any system in this arrangement of his thoughts, and that, like the subject on which they are employed, their merit, is to be traced rather in their variety and originality, than in their mutual connection, or consistency, or truth. In his religious opinions, we are afraid Dr. A. was inclined to scepticism, or perhaps we might say with greater propriety, he had

NEW SERIES, No. 9.

no settled judgment, either for or against any system of revealed religion, but agreed with it or not, according to its subserviency to his scheme. As the date of this book is, however, previous to his profession of protestancy, we may charitably hope, that his subsequent views were more correct. In his philosophy, there is a strange mixture of *Platonism* with the then new system of *Bacon*, and the experimental school of *Boyle*, of which latter gentleman he appears to have been a great admirer. We will now present our readers with a specimen or two of this singular little work, waving any decision as to its general merits, only observing, that though not remarkable for any striking originality, or any masculine strength of argumentation, yet its dogmatism, and its *Montaigne*-like self-sufficiency and egotism may render it interesting to a cursory reader. The following extract is from the 2d section on "The causes of wit."

"Meditating sometimes upon the grounds of this common word, *quantum homo homini prestat*, in vivacity, sharpness, penetrancy, and other intellectual indowments, I was inclined to believe some things among those *imperfect spirits*, for such are the souls of men, as being each of them but a part of the whole man, answerable to what divinity will needs have us to admit, among those *perfect spirits* we call angels. I was inclined, I say, to think that there are different *species* or *hierarchies* of souls, as well as of other created spirits. For I conceive an angel, and I believe the school divines will not give me the lie, to be farther distant from the perfection of a cherubim, or seraphim, (sic) than a lion or any other inferior creature is from that of a man. Now the reason of this great variety in that superior spiritual nature, establisheth the same, or not an unlike one, in the souls of men. The divines then say, that if God had created but one sort of things, or one single *species*, he had not given us so very illustrious marks of his power and wisdom; and consequently had been less glorified by us. Undoubtedly then a *specific* variety of spirits, as they speak in the schools, must needs be a greater manifestation of his glory, than, to borrow this other scholastical expres-

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sion, a mere numerical one. We may discourse after the same manner of our souls. For, as the great diversity of bodies furnisheth us with a nobler *idea* of God's power than if he had created but one kind, or all of one texture; so if I suppose different *species* and *hierarchies* of souls as of angels, I frame, no doubt, a higher conceit of his perfections. Yet notwithstanding all this, you shall not be allowed hence to infer, that there are different *species* of men: for this denomination, we take from what is most obvious to our senses, that is, from the bodies. This doctrine will raise in our minds a great respect and veneration for men of greater abilities than we know ourselves to be of; for we shall conceive their souls are in a higher order, as indeed they are, and consequently pay to them a due and proportionable homage, as angels do honour and esteem archangels, and archangels likewise powers, thrones, &c."

In his chapter on "the different sorts of wits," he is manifestly inferior to Dr. *Charlton* in his volume on that subject; a tract most ably written, and which is said to have been used by *Locke* in his great treatise. We shall, however, not insist at present on any comparison between these two authors, as we intend ere long to bring this piece of Dr. *Charlton's* before our readers. In his section on "physiognomy," we have the following plausible observations.

"What I have said of the forehead, may be likewise understood of the whole head; the bulk whereof, generally speaking, if proportionable to the body, is no ill mark. I remember to have seen at Amsterdam, in the house near the temple, wherein the natural fools are kept, to the number of three or four, whose heads did not surpass in bulk an ordinary man's fist. I fancy the hinder part of the head is the magazine of the soul, where the *species* and images of things are conserved. This may be the reason why, being desirous to recover the memory of a forgotten thing, we turn naturally one hand back thither, as if we intended to awaken our *memorative* spirits. As for the hairs four things may be considered concerning them. 1st. Their lying flat on the head. 2d. Their curling. 3d. Their quantity. 4th. Their colour. The first signifies dullness, if they be not somewhat curled at the ends, because this sheweth a want of heat. The second some greater sharpness, because it supposes some more heat. The third, if very considerable, and accompanied with thickness, is a sign of too many excrementitious parts, and of a too material substance of the brains. Of the fourth, I shall distin-

guish but three sorts, the black, and the fair colour, as two extremes, and the chesnut colour as a middle between them both. The fair is a surer mark of wit, judgment, and good sense, than the black, because 'tis originally occasioned by the movement of brisker, clearer, and more lively spirits. Whereas the black, I mean the deepest sort, may sometimes impart a melancholy, heavy, and dull temper, as being of an exceeding compact and close texture, yet 'tis often produced by the motion of more active spirits, but which are tempered with terrestrial ones. But the chesnut colour is to be preferred before the other two, as proceeding not from the action of mere terrestrial, or of mere airy corpuscles, but from a just mixture of both. I had almost forgot the ears, whereof the bulk only is considerable in relation to physiognomy, because, if they be respectively too great, or not proportionable to the head, they are reckoned commonly to be a sign of dullness. The reason of the vulgar is, because such people resemble *long-eared asses*. But it is more rational to say, that this is occasioned by the weakness of an imperfect soul, who made one part proportionably larger than the other. Because, though it aimed, indeed, as all things do, by the impulse of nature, at the most perfect, yet it could not reach it, as being none of the highest, as of the first *hierarchy* of souls."

The following extracts are miscellaneous.

"A French Jesuite spent unsuccessfully a part of his life, and a considerable sum of money in the vain attempt to discover a perpetual movement, and coming at length without having found it out, to his last end, and eternal rest, reaped no other thing by the continual and long labours of his life, but this pleasant epitaph after his death. '*Patri quarenti motum perpetuum requies eterna.*'"

"I conceive the French to be more sensible of the truth of this doctrine of the inferiority of women than most other nations, because by their *salick* law, women can claim no right among them to the sovereign command. I shall not say, it would perhaps prove to our great advantage to put that same affront upon them by giving place to this law amongst us; but sure I am, that England would be no more a purgatory for men, as it is commonly said to be, and would not cease neither to be a paradise for women, if the *salick* law were once established in every private house and family of this kingdom."

In his chapter on translations, there are some excellent observations, but our limits do not permit any farther extracts.

## AMERICAN MISCELLANY.

## AMERICAN BIBLE SOCIETY.

(NINTH ANNIVERSARY.)

ON Thursday, May 12, the managers and friends of the above Society met at the City Hall, Broadway, New York, where his Excellency De Witt Clinton, Governor of the State, and one of the Vice-Presidents of the Society, took the Chair.

The 103d Psalm was read by the Rev. Dr. Porter, of Catskill; when the acting Vice-President addressed the Meeting in a short, but interesting speech, in which he paid an eloquent tribute to the memory and character of the late General Clarkson, in all the public and private relations of life which he had sustained, and particularly as the presiding officer of the Board of Managers, and the acting Vice-President of the Society. After the reading of letters apologizing for the necessary absence from the Meeting, from John Quincy Adams, President of the United States, and other Vice-Presidents of the Society;—William W. Woolsey, Esq. Treasurer of the Society, read the annual Report of the state of the Society's property and funds, and of the receipts and expenditures for the past year. By this Report it appeared, that the income of the Society for the present year exceeds that of the preceding 4,589 dollars—including in this is a munificent legacy of 2,000 dollars, left the Society by Matthew Van Benschoten, Esq. of Fishkill. The Report of the Managers for the 9th year was then read by the Rev. Dr. McAuley, one of the Secretaries of the Society for Domestic Correspondence. It stated, that uninterrupted harmony has attended the labours and proceedings of the Managers—that its affairs are prosperous,—but notwithstanding the excess of receipts into the treasury, the income is still greatly inadequate to the wants of the country; and that there have been printed at the depository during the year, 48,550 Bibles and Testaments, including 2000 Spanish Bibles;—making a total in the nine years of the Society's existence of 451,902 Bibles and Testaments, and parts of the latter, printed, or otherwise obtained by the Society. Stereotype plates for a Pocket Bible are casting, and are expected to be completed by the ensuing autumn. There have been issued from the depository in the course of the year, 63,851 Bibles and Testaments, and the Gospels in the Mohawk language; making a total since the establishment of

the Society of 372,913 Bibles and Testaments, and parts of the latter, exclusive of the number issued by the Kentucky Bible Society. The Managers have been recently engaged in contributing to the supply of penitentiaries and prisons with the Scriptures; and the troops stationed at remote posts of the United States; the army and navy both being now furnished with Bibles from the same source. The Managers have granted 500 dollars to assist in the translation and publication of the Scriptures in some of the languages of the native tribes of Peru; one of which tribes contains a million of people. Gratuitous donations of the Scriptures for distribution, principally in the new States and Territories of the Union, have been made during the year, to the value of 10,447 dollars—still, the wants in many places are great and pressing, and the requests for supplies are constant and importunate. The number of new Auxiliaries, recognized during the year, has been 45—making in the whole 452. Many of the Auxiliaries have been actively and zealously engaged during the year, in promoting the objects of the Parent Institution, and in supplying the destitute in their several districts with the Holy Scriptures. Among them, the Society in the county of Monroe, in the State of New York, deserves particular notice. By an unexampled effort of zeal and activity in the members of that Society, measures have been adopted, and in a great degree carried into effect, by which every family in the country will, in a short time, be supplied with at least one copy of the Bible.

After the reading of the Report, several resolutions in furtherance of the object were unanimously carried: among which was one expressive of their condolence and respect for their late Vice-President, General Mathew Clarkson. On the moving of this resolution, the following extract of a letter from the Hon. Andrew Kirkpatrick, late Chief Justice of the state of New-Jersey, and one of the Vice-Presidents of the Society, was read, and produced the liveliest emotions.

"I cannot close this note, without presenting to the Society, also, my sincere condolence for the loss they have sustained in the death of that very worthy gentleman who has, for so many years, presided at their meetings as their first Vice-president. But while I feel their loss, and mingle in their sorrows, I learn a lesson from the death of the deceased, which ought to strengthen the hands, encourage the hearts, and inflame the zeal of every one of us, in the holy cause in which he laboured.

"With the Bible in his hands, which directed his way, and which with so much zeal he aided in sending to others, I see him approach the confines of the eternal world. The prospect before him is vast—vast as eternity, and awful as the presence of Him who dwelleth there. Illuminated by his Bible, with a ray of heavenly light, which opens a glimpse of life and immortality beyond the grave, and presents in distant view the rising turrets of the New Jerusalem, the holy city, the abode of the blessed, where sin, and sorrow, and sickness, and death shall never enter—this prospect, though it fills his soul with reverential fear, yet it elevates its hopes, and wraps it in celestial joys. He looks upon his mourning friends around his dying bed, he says 'I AM HAPPY'—and breathes his last."

Upon moving the 7th resolution, the Rev. Dr. Milner introduced to the Society, the Rev. Eustace Carey, a member of the Baptist Missionary family, at Serampore, in the East Indies, who made a most impressive and feeling address to the meeting; and at its close, the Rev. Dr. Woodhull introduced the Rev. Mr. Ellis, a Missionary from a Society in London, to the South Sea Islands, from whom the

Society received with much satisfaction a highly interesting statement of facts that had fallen under his own observation, during his residence in those islands.

The present Anniversary furnished the most satisfactory evidence, that the Society is increasing in strength, extending its operations, enlarging its usefulness, and becoming more and more the object of attention, of respect, and of confidence with the public in all parts of the Union, and that it is considered to be in reality, what it professes to be, a truly national institution. As such, we have no doubt, it will continue to be cherished by the friends of Christianity with warmer feelings and more liberal patronage. That it merits such patronage we most sincerely and firmly believe. If any good man doubts it, let him take the pains to examine into the wants of our destitute fellow countrymen in the new states and territories, let him listen to their importunate claims for the Scriptures, and his hesitation will vanish; and a conviction of the importance of the labours of the Society for the best and highest interests of mankind, will force itself irresistibly upon his mind and his conscience.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

**A STATEMENT OF FACTS; with Correspondence relative to the late Measures of the Managers of the Congregation of Protestant Dissenters assembling in Carter Lane, Doctors' Commons.** By John Hoppus, M.A. Holdsworth. 1s.—Though this tract is not a fit subject for review, yet the transactions it details afford ample materials for comments, which might prove alike interesting to churches and ministers. The church at Carter Lane, which, it appears, once enjoyed the labours of Sylvester, Calamy, Baxter, and Dr. Wright, has, in more modern times, sunk into a state next to annihilation, and has gained the reputation of being, in its few remaining members, decidedly antitrinitarian. Something more than a year ago, Mr. John Hoppus, who had been educated at Hoxton and the University of Glasgow, was chosen pastor, by a majority of 19 to 5 or 6. It does not appear that Mr. H. concealed or qualified any of his principles, but honestly and fairly avouched himself a believer in those doctrines usually reprobated by Arians and Socinians. Though it was well known that Mr. H.'s views were not accordant with

those of the managers of Carter Lane; yet the choice of the people was recognized by this potential body, the five or six dissentients withdrew, and the ordination accordingly took place. In the course of a little time, the preaching of Mr. H. proved useful and successful, and symptoms of a revival in this long-decayed interest began to appear. For a year things were allowed to proceed without any interruption, further than opposing Mr. H.'s wish to have a Sunday-school and a weekly prayer-meeting. At length, however, Mr. James Gibson,\* one of the leading, if not the managing manager, steps forward, and, in a letter "of holiday and lady terms," informs Mr. Hoppus that the style of his preaching was displeasing to him, and not

\* *Quere*--There is a Mr. Gibson a trustee of Dr. Williams's, or the Wymondley Academy. Is this the same gentleman that appears so conspicuously at Carter Lane? If so, his name will go down to posterity under minister-dismissing notoriety. If the persons are not the same, we shall be happy to set a mark of distinction between them in our next.

likely to be useful. This was the commencement of the attack. ("The evil spirit returning to his place, found it empty [of his works], swept and garnished. Then he goeth and taketh to himself seven other spirits, worse than the first," &c. &c.) Mr. H. of course replied, that he could not alter his preaching, but should persist to declare the truth as it is in Jesus. The result is all that the public are concerned in. The anti-evangelical and antitrinitarian managers, under the names of *Stanger, Chamberlain, Burkitt, Warren, Gibson, Busk, and Bird*, resolve to displace Mr. Hoppus; and, by a little management, though themselves were rare attendants at the place—yet being *managers*, and all things at Carter Lane being done by these *potential managers*—they contrive to bring forward a number of persons, some of whom had been neuter at Mr. H.'s election, and the greater part of whom never attended at all; by which means they obtained a majority, disapproving of Mr. H.'s strain of preaching, and authorizing a letter which, in effect, tells him he must and shall withdraw. Here, after another letter or two, the business ends. Mr. H. protests against exclusion, as unjust in itself, and illegal; but declines all public contention to gain possession of the place; and, after having had the opportunity of refusing half a year's salary—offered as a sort of hush-money, we suppose—ultimately leaves these *honourable managers* in possession of the closed meeting-house.

We have perused Mr. Gibson's reply to Mr. Hoppus's statement; but it does not even attempt to justify or extenuate any part of the transaction. It merely touches upon a few expressions, which seemed to reflect on Mr. G.; but leaves the main question as Mr. Hoppus represents it.

Now, a few points will sum up this infamous transaction. Mr. H. was, *bonâ fide*, of the same sentiments when he was dismissed as at his election. He did not alter his opinions or his preaching; but the Unitarian managers and their supporters repented that they had remained neuter, and, rallying all their strength, come forward, and assert a right to dismiss the minister. But surely no such right is acknowledged among any Society of Protestant Dissenters; and these gentlemen had no more right, considering the matter either *equitably* or *legally*, to

dismiss Mr. H. than to dismiss the Lord Chancellor. If the Unitarian party, belonging but not attending, suffered an election to take place, *sub silentio*, and an ordination, and a year's possession of the pulpit, all to proceed, with what face of justice can they afterwards come forward and assert a legal or a scriptural right to remove Mr. H.? But yet the words "*grand Gospel law of justice*" is in their mouths! We only regret, that Mr. H. and the party who enjoyed his services, and who chose him as pastor, under sanction of the managers or trustees, had not power to bring the case before the Court of Chancery. We are persuaded a very different result would have followed. We should indeed rejoice to see this, with other property, to a vast amount, perverted by Unitarian or Arian managers, once more restored to the purposes contemplated by the original donors. Certainly Dr. Samuel Wright, the founder of the Carter Lane Society, would cry shame upon these managers for the exclusion of Mr. Hoppus from his pulpit. And now, it may be asked what doctrine is likely to be heard in this place, built and endowed by Trinitarians? Such as was heard in it before Mr. Hoppus was chosen pastor, and such as is heard in any other Socinian or Arian chapel—sentiments which these managers must know would have excited the horror of Wright, Sylvester, Calamy, and Baxter; and which, instead of sanctioning in the place they once occupied, they would have used all legitimate means to annihilate in every place.

But from this shameful affair some general reflections arise. Socinians, and Arians, and other opposers of the Trinity are constantly found in trusts of property belonging to the orthodox, left by the orthodox, and to promote what is denominated the orthodox faith. Can such parties conscientiously discharge such trusts? How came they into them? Would they have been chosen by the original donors? Do they not pervert such funds from the original intentions of the parties? Can they conscientiously believe that, in proscribing Calvinism and promoting Unitarianism, they are fulfilling the will of the original founders, as they would wish their own testamentary directions to be fulfilled? Would they complain, if funds left by Socinians had fallen into the administration of Trinitarians, and were by them wholly



devoted to the service of the orthodox faith? But we shall have occasion to enter a little more at large into these questions hereafter. We therefore proceed to observe again, What sort of a church is that at Carter Lane? Surely, neither Independent nor Presbyterian; for these bodies know nothing of MANAGERS, as a power separate from the pastor and church, or the Church Session—that is, pastor and elders; but at Carter Lane they have MANAGERS, who meet and act as a Church Court, without the pastor, and in defiance of him. And now we are upon this point, we may as well say a word or two upon the modern office of *managers* in general: Whence do they come? Where are their credentials? Neither Old nor New Testament owns them; and they seem to be alike repugnant to the genius both of the Mosaic and the Christian institute. Ministers will, we hope, learn from the case of Mr. Hoppus to inquire, before they engage with any church, what sort of system they are going to connect themselves with; otherwise they may expose their own back to many stripes. The system of *managers*, as officers distinct from Deacons, ought to be utterly exploded by all Protestant Dissenters. If we contend for a system of church government exclusively founded on the New Testament, let us away with this modern innovation, recognized neither by our nonconformist ancestors, nor by the infinitely more important authority of the New Testament. Let ministers, old and young, set their face resolutely against that system which annihilates the scriptural and wholesome power of the church, and tends to establish an independent aristocracy, distinguished only by its arbitrary and oppressive measures, against the will, and often against the interest, of the christian society.

**THE ROTUNDA; or Characteristic Sketches of the Speakers at the Religious Meetings held there.**—This is a clever little work. The Sketches are, for the most part, bold and strongly marked outlines, carrying with them an air of reality, which at once enables the mind to realize both the personal appearance, and individual character, of each of the speakers mentioned. The opinions of the author are decidedly Protestant, but free from the lightest shade of bigotry; and, to whatever particular sect he may belong, it has evidently not incapacitated him from admiring the excellencies of

individuals in any other, or treating the slight blemishes he may perceive, in their delivery or mode of argument, with frankness and good humour.

**AFFECTIONATE ADVICE to Apprentices, and other Young Persons engaged in Trades and Professions.** By H. G. Watkins, M.A. &c. 6d.

**SCRIPTURE RIDDLES; taken from some of the Historical Passages of the Old Testament, with appropriate Keys, in the form of a Dialogue: adorned with Cuts, &c.** By James Fisher. Second Edition. 1s. 6d.—Although the historical events of the Old Testament may be easily impressed on the minds of children, yet the principles which should be enforced by them generally lie dormant. The author of this work has happily blended the two; for the solution of each riddle involves a train of thought, well adapted to the child's comprehension, yet neither meagre nor useless. The key, which follows each, is in the form of a dialogue.

**AN AFFECTIONATE ADDRESS to a Youth on leaving a Sunday School.** 3d.

**THE DUTIES OF CHILDREN explained, in seven short Sermons, particularly addressed to National and Sunday Schools.** By a Clergyman. 1s. 6d.

**THE PROTESTANT REFORMATION vindicated from the Misrepresentations and Aspersions of William Cobbett, in his "History of the Protestant Reformation in Britain and Ireland."** By the author of "the Protestant," &c. No. 1. Price 4d.—Those who have read the former works of this author, relative to the controversy between the Popish and Reformed churches, will admit that there are few so well adapted for the task he has undertaken; certainly, none more so. His researches upon that question, and the various points connected therewith, have been both deep and extensive; and the reasoning upon his part is not that of a hired pleader, but of one confident in the justness and purity of the principles he advocates. This feeling will ever induce a healthful energy in the reasoning to which it gives rise; while, on the other hand, wherever this *vivida vis animæ* is wanting, it will be perceptible in the air of absurdity it casts over the whole composition. Accordingly, we find Mr. Cobbett maintaining, that "those who adhered to the Church of Rome did right, while those who embraced the Reformation did wrong:" at



the same time, he declares himself a decided member of that Church, every one of whose members Popery denounces with the penalty of eternal damnation. On the one hand, Papists will hate him for disbelieving what he defends; and, on the other, Protestants will despise him for defending what he disbelieves. Such a work, from the pen of Cobbett, would carry its own refutation. Both the principles and the style of Cobbett exclude him from polished circles, but render him doubly welcome among the ignorant and unprincipled of our cities and large manufacturing towns. And however disgusting it may appear to many, to see subjects intimately connected with Christianity discussed in a style both coarse and powerful, yet this circumstance makes it a still more captivating poison to the minds of too many among the lower classes. The author of the present work has provided a suitable antidote; for while it is intelligible to the least cultivated capacity, it displays a keenness and power of reasoning seldom surpassed, and a diction which the most polished cannot but admire. Mr. Cobbett lays it as a heavy crime to the charge of Protestants, that they consider "one third part of their fellow subjects as idolaters, and therefore destined to eternal perdition." The answer of Mr. M'G. may be taken as a fair specimen of his work.

"Let us now see how Cobbett's new friends treat the same subject, in relation to Protestants. He means to represent us as guilty of shocking presumption and wickedness, for condemning one-third of our fellow-subjects to eternal perdition. If the fact were so, the accusation would be just; but I have shown that it is not so. How stands the matter then with his new allies? They do the very thing of which he accuses us—with only this difference, that they do it upon a double scale. They are the one-third, who are sure of being saved, if they keep on good terms with their priests, and pay them well; and we are the two-thirds, who are destined to eternal perdition! Then there is no escaping the consequence their advocate would fix upon us: they are guilty of horrid wickedness and presumption. It is no matter of doubt or hesitation with them. They hold it a fundamental, incontrovertible truth, that out of the Catholic Church, meaning the Church of Rome, there is no possibility of salvation; of course, that all Protestants inevitably go to eternal perdition. This is the doctrine of your clients, Mr. Cobbett; and, as you

are a Protestant, you see what a portion they have assigned to you in the next world, while they flatter you and pamper you in this. It will be well, if ever this view of the subject shall lead you to think seriously of what you have not yet learned to speak of without a sneer."—*Letter III.*

The work is published in successive numbers, on the first Saturday of every month. It must not, however, be classed among the ephemeral periodicals of the day, but rather should be considered as a standard work upon this important subject, and one equally well adapted to the cottage and the mansion library.

A BRIEF MEMOIR of the Rev. W. Moorhouse, of Huddersfield, &c. &c. By his son, W. Moorhouse. 6d.

THE NATURE AND GROUNDS of Christian Comfort explained and defended, in a Dialogue. By the late Rev. W. Moorhouse. 3d.

JUVENILE PRIZE ESSAYS; with an Introduction, by the Rev. Henry Foster Burder, M.A.—Too much praise can scarcely be given to the youthful candidates of this neat volume. Each of the essays displays extensive knowledge, and a well cultivated taste; more than one give marks of steady thinking. The plan of dispensing prizes for such efforts is calculated to rouse energies, which might otherwise sleep; and the public circulation of the successful essays will forward the same object, in an eminent degree.

THE PRECIOUS GIFT; or the Improvement of Time the greatest Wisdom: to which are added, the Felicity of true Religion; and Specimens of Sacred Poetry, from Kirk Whyte, Robinson, &c. &c. Second Edition.—This small work is addressed particularly to the children of Sunday Schools, and will prove a suitable, and, so far as we may judge from the style in which it is written, an acceptable reward-book. It is embellished with a frontispiece.

A CATECHISM on the Subjects, Mode, and Importance of Adult and Infant Baptism; with Scripture Proofs, on the Plan of the Assembly's Catechism.—This is a neat and useful little manual.

A TRACT ON GAMING. By the Rev. Benjamin Sandford, LL.B. Vicar of Farningham.

CONSIDERATIONS ON LOTS, extracted from an American Journal; with a Preface and Appendix, by William Lymington.

ton, *Strawder*.—Of these two works, the former is earnest, perspicuous, and particularly adapted for circulation among the labouring classes of the community. The latter may be read by all. It is anonymous, but would do credit to any name. The line of argument is close and nervous, and so skilfully wound around the advocate of gambling in any shape, that he can only escape from its coil by denying the principles upon which it is founded, and taking refuge in plain Atheism; and, even in that last retreat, he is pursued, and compelled, however unwillingly, to surrender at discretion. The argument of the tract is not confined merely to mercenary gambling; but extends to all games of chance, whether for pastime or gain.

RURAL DIALOGUES; *being an interesting, amusing, and instructive Conversation, between a Farmer and his Friend, respecting the licensing of a House for Protestant Dissenters, &c. &c. Part 1. By a Village Pastor.*

ST. PAUL'S VISITATION AT MILETUS; *a Sermon, preached in the Parish Church of St. Mary Tower, Ipswich, before the Venerable Henry Berners, LL.B. Archdeacon of Suffolk, the Clergy, and others assembled at the Annual Visitation, April 22, 1825. By the Rev. John Wilcox, M.A. &c. &c.*—This sermon may be recommended, not only to the ministers of the Establishment, to which its author belongs, but also to every other class of christian ministers. Its principles, in the main, are sound, and its composition classical and chaste; though, we may be permitted to say, we can neither approve the author's zeal against Catholic Emancipation, nor his unqualified eulogium of the Liturgy, in which some of his own brethren can discern many great defects and inconsistencies, and the use of which has, we conceive, been rather detrimental than otherwise to the piety of the Established Church.

DEATH-BED SCENES; *or, the Christian's Companion on entering the Dark Valley. By the Author of the Evangelical Rambler. 12mo. 7s.*—This work will, no doubt, have an extensive circulation, since the sketches it contains are not only of universal, but of permanent interest. Among those whose mortal passage is narrated, will be found the names of the Rev. Robert Simpson, D.D. Thomas Scott, Andrew Fuller, John Jaueway, Charles Wesley, and many

others renowned for their piety. It will be perceived, by the names already mentioned, that the selection is not confined to any particular sect; but is extended to all who hold the greater and more important doctrines of the Bible. An Introduction is prefixed to the work. Several typographical errors occur, which, it is to be hoped, will be removed in a second edition.

#### PREPARING FOR PUBLICATION.

A Fourth Edition of a Discourse on Personal Election and Divine Sovereignty, &c. &c. By Joseph Fletcher, A.M.—A Second Edition of the Ten Commandments illustrated and enforced on Christian Principles. By the Rev. W. H. Stowell.—A Reply to the "Letter of the Rev. John Birt, of Manchester, to Dr. Wardlaw," on certain passages of his "Dissertation on Infant-baptism." By Ralph Wardlaw, D.D. Author of the *Dissertation*. 8vo. price 1s.—Two Discourses occasioned by Mr. Brougham's Inaugural Address, on being installed Lord Rector of the University of Glasgow; in which the Doctor combats the assertion, "that man shall no longer render account to man for his belief, over which he has himself no control—which he can no more change than he can the hue of his skin, or the height of his stature."—Remains of the Rev. Christian Frederick Schwartz, Missionary in India; consisting of his Letters and Journals; with a Sketch of his Life. Part I.—The Chinese Miscellany; consisting of Original Extracts from Chinese Authors, in the Native Character; with Translations and Philological Remarks. By Robert Morrison, D.D., F.R.S., &c. 10s. 6d.—Dunalian. Second Edition.—Four volumes of Sermons, by the late Dr. Doddridge; which he directed to be published in his will, but which have hitherto remained in the custody of the family.—Chronology of the Kings of England, in Verse. By the late Rev. E. Butcher.—The Scottish Wanderer, in a Memoir of Thomas Hogg of Jedburgh. By the Rev. W. Reid, A.M.—A work on the plan of the German Literary Almanacks, to appear in November.—Sermons on several Occasions, in the Island of Barbadoes. By W. J. Shrewsbury, late Wesleyan Methodist Missionary in that island.—The Turkish Testament incapable of Defence, and the True Principles of Biblical Translation vindicated, in answer to Professor Lee's "Remarks on Dr. Henderson's Appeal to the Bible Society, on the subject of the Turkish Version of the New Testament, printed at Paris in 1819." By the author of the Appeal.

## RELIGIOUS INTELLIGENCE.

LETTER FROM THE REV. MARK WILKS, OF  
PARIS, ON THE PERSECUTED EXILES  
OF THE PAYS DE VAUD.

(To the Editors.)

Paris, Aug. 17, 1825.

GENTLEMEN,—The appeal recently published in behalf of the conscientious Dissenters of the Canton de Vaud, contains some statements that are inexact, and others that are liable to misconstruction. As my name has been kindly introduced into his letter by my friend Dr. Smith, I feel it my duty to request, that some passages may be corrected, and that others may be explained.

Four Ministers, not "*five*" are now exiled from the Canton de Vaud." Mr. Charles Rochat has been banished for the term of one year, Mr. Francois Olivier for two years; M. M. Chavaunes and Junet, each for three years. Mr. Henri Olivier was exposed to prosecution, but he was not compelled to leave his country by any judicial sentence. Three of the exiled Ministers, not "*all*," are at this time at Paris; but of them it cannot correctly be said, "*they have no other means of providing for their wants than accepting the charitable donations of their fellow Christians.*" This is, however, an accident of the case; their persecutors did not inquire before their banishment, whether the exiles would retire with affluence, or perish in penury. Indeed, it is too true—that their private resources are limited, that they have lost their professional income—that they have been compelled to pay the costs of the prosecutions instituted against them—that they have been involved in heavy losses and expenditure by the forced and hasty abandonment of their homes and property, the transportation of their families, and their establishment in a foreign land, and an expensive capital; from which, I ought to add, while they continue to respect the laws of the state that has afforded them an asylum, it is not probable that they will be compelled to retire.

Other persons, who have not been banished, have been the objects of criminal prosecutions. M. Fivaz, a Minister; Mademoiselle Sanod, and two other individuals, condemned by local tribunals, were subsequently absolved by the Court of Appeal; but, innocent as they were before the law, they were made liable for part of the costs of unjust and vexatious prosecutions.

From another Canton, the Canton of Neuchâtel, an individual, a husband, and the father of four children has been banished for the term of *ten* years, and to

him alone are applicable those words in the appeal, "*if he return before the term of his exile be expired, the punishment of death awaits him.*"

An ancient law of Neuchâtel, made probably at the epoch of the Swiss reformation, to prevent and punish the machinations of Romish priests, prohibits, under pain of banishment, the celebration of the Lord's Supper, in any private house or assembly, and every where but in the parish church. M. Magnin established, on his return from the Canton de Vaud, where he had for some time resided, religious meetings in his own house, and on two occasions the Lord's Supper was administered in these meetings, by ministers, strangers to the Canton, and in the presence of spectators. These religious acts, were violations of the law of the Canton, and that law was invoked for vengeance, not on a refractory papist, but on a *too* zealous Protestant. Vengeance was not asked in vain—Magnin was imprisoned, tried and condemned to exile during *ten* long years. He was led from his prison, bound as a malefactor, to the public square, placed on his knees, in the snow, and there compelled as a common felon, to hear his sentence of banishment publicly proclaimed. In this said Canton of Neuchâtel, so distinguished by its jurisprudence, the law provides, in cases of banishment, that the return of the condemned before the term of his exile be expired, shall be punished by banishment for life, and that his return a second time shall be punished by death! but the law at the same time allows or enjoins the refusal to the condemned of all passports or papers whatsoever. That is, not one step can an exile take on a foreign territory, be it Swiss or be it French, without a passport; forced therefore back within the boundaries of his native Canton, he is banished for life, and conducted by the armed police to the frontier; rejected again as a vagabond from every foreign soil, he is again thrown on the bosom of his country to receive death in her embrace. Magnin fell within the operation of this wicked and cruel legislation, a legislation which really insures the non-execution of its own enactment, a legislation which covers with disgrace the government that suffers it to remain unrepealed, and that invokes its authority against a worthy and pious citizen. Horror at the existence of such barbarous institutions ought not to be weakened; but indignation at the conduct, not less barbarous, of those who administer them, may be softened by the knowledge of the fact, that M. Magnin,

after repeated and urgent solicitations from respectable individuals of various Cantons, obtained papers, on which the government of Berne granted permission to the exile and his family to live within its territory and under its protection.

While it would be equally unworthy and unwise to exaggerate the calamities consequent on these shameful prosecutions, and though I have ventured to restrain the statements of the appeal to the letter of the facts, I must be allowed to remind your readers, that there are a thousand afflicting details in the progress and consummation of this evil work, which no statement can present. In the vexations of low or vindictive magistrates, often inferior in knowledge and in station to the persons they pursue; in the brutal attacks of a people, who had been accustomed to regard with affection and respect the persons they assault; in the confinement of exemplary citizens, and delicate females in common jails, as common criminals; in the separation of persons of simple and retired habits from their native land, their humble homes, and their beloved relations—in the dissipation of all that industry or economy had prepared to secure honourable independence, or to provide for increasing families; even in the supposed possession of resources, which render aid superfluous and benevolence inattentive; in all these circumstances there are details which aggravate the sufferings of uncomplaining victims, and present ample scope for the zealous exertions of Christian kindness. To aid our persecuted brethren, I hold, indeed, to be still more an act of justice than of charity. If it be the duty of one member to suffer, it is the duty of all the members to suffer with him. There is nothing individual in the circle of religious truth and Christian liberty—"for he that toucheth you, toucheth the apple of his eye." "Bear ye one another's burdens," is the law of Christ. I am happy that an appeal on this occasion has been made, and I shall be still more happy, should the result at least indemnify the sufferers for their pecuniary losses, and permit them to count the months and years of their exile, without the anxiety and sorrow arising from the contemplation of exhausting means, the experience of personal privations, or recourse to undesirable or uncongenial employment. Your's most truly,

MR. WILKS.

**THE BIBLE SOCIETY CONTROVERSY RESPECTING THE APOCRYPHA.**

The lamented fact that a controversy has existed for many months amongst the members of the British and Foreign Bible Society, relative to the circulation of the Apocrypha, can be no longer a secret to the religious public at large, since five or six pamphlets, advocating opposite opinions

on this painful question, have been advertized, circulated, and reviewed with a zeal which we sincerely wish may be tempered by that wisdom which is not only "pure," but also "peaceable, gentle, and easy to be entreated." Deprecating as we do every thing calculated to increase the irritation of a controversy, which may prove in its issue most calamitous to the best interests of the church of Christ; we merely notice the matter to announce "that the whole of this important subject is at this moment undergoing a careful and deliberate consideration, by a special committee," appointed for that purpose, consisting of the following esteemed noblemen and gentlemen; Lords Teignmouth, Bexley, and Calthorpe; the Bishop of Litchfield and Coventry; the Rev. J. W. Cunningham, W. Dealtry, W. Orme, J. Pratt, C. Simeon, Dr. Thorpe; Sir R. H. Inglis, Bart. M.P., J. Butterworth, Esq. M.P., and W. Wilberforce, T. Allan, J. Macauley, R. Phillips, R. Steven, J. Trueman, Esqrs. together with the Secretaries; and also earnestly to implore the members of the Society, with whom our opinion may have influence, not at present to commit themselves to any measures which may hazard the unity of the Institution, which has happily been maintained from its establishment to the confusion of its enemies, and with incalculable advantage to the cause of our common Christianity.

**STATE OF EDUCATION IN SCOTLAND.**

A Report by a Committee of the General Assembly of the Church of Scotland, on the State of Education throughout Scotland, particularly in the Highlands and Islands, has just been published, from which we learn, that in the six northerly Synods of that kingdom, there are, at the lowest computation, 10,500 children beneath fifteen years of age, without the means of any education, and that there is the most urgent need for 250 additional schools. In that quarter, the average number of scholars that would attend at each, being calculated at 42. Several parishes are described as not having sufficient schools to accommodate one-tenth of their population, and of one in particular it is stated, that it consists of 1000 square miles, and has a population of 4747 souls, and that of these only 995 have learned to read at all. Such statements may well astonish those who have been accustomed to hear of Scottish morality and Scottish intelligence. Yet there appears to be no want of the desire to receive instruction on the part of the people. "Every encouragement," says the Report, "is held forth for the establishment of schools, which can arise from the characteristic acuteness of the population concerned, from their habits, connected with their peculiar custom of frequent village meetings, for hearing and com-

mitting to memory the history and poetry of their clans and country, and above all, from the extraordinary and growing eagerness they have of late manifested for the blessing of education. Many children, it is stated in the returns of the clergy, are prevented from attending a school by their distance from it, and by poverty, disqualifying parents for paying the school-fees, or purchasing school-books; but few or none are prevented by indifference. On the contrary, the best clothes of the parents have, in some instances, been sold to defray the expense of educating their children. Adults, too, from twenty to seventy years of age, crowd every where to newly erected schools, which happen from their situation to be at all accessible to them, and from their arduous and assiduity in their tasks, such persons do often make a rapidity of progress unheard of in other districts; from six to twelve months, (of which numerous instances are specified,) being sufficient to qualify them to read the Scriptures with facility. Nor is it uncommon for a boy to be sent by the joint subscription of the poor inhabitants of the hamlets of a glen, to be boarded and educated at a distance, and for this boy on his return to become the school-master of his neighbourhood after the labours of the day, with himself and those who are to be his scholars, are over. And to all this may be added the interesting fact, that when either a youth or an adult acquires the qualification of reading, it is the frequent practice of the less fortunate neighbours, (grandfathers and grandmothers, parents and children, mixing in the same group,) to listen to what otherwise they could not have heard, but from their ministers, whose visits are necessarily "few and far between,—the glad tidings of salvation read to them from the book of God." The Committee appeal to the public liberality, for the means of erecting and supporting the necessary schools.

#### SCOTTISH LADIES' SOCIETY FOR PROMOTING EDUCATION IN GREECE.

A very interesting Society has recently been formed by the Ladies of the Scottish capital, for the purpose of promoting the intellectual and moral regeneration of Greece. No report has yet been published of the proceedings, excepting the account of the public meeting, called for the purpose of constituting the Society; which was most numerously and respectably attended, and at which the Rev. Dr. McCrie, the elegant biographer of Knox and Melville, and a gentleman well known for his enthusiastic attachment to the cause of Greece, delivered a most eloquent and animating speech, which was received with great applause. The Rev. Henry Grey, one of the Ministers of Edinburgh, and Mr. Moncrieff, a gentleman highly

distinguished at the Scottish bar, also advocated the cause of the new Society in a very impressive manner. The Society is conducted by a Committee of twelve Lady Directresses resident in Edinburgh, and Auxiliary Societies are expected to be formed in the principal towns throughout Scotland. An annual subscription of 5s. or a donation of £5. 5s. constitutes a member.

#### SCOTCH ITINERATING LIBRARIES.

The excellent individual to whom society is indebted, for the discovery and first application of the simple, but efficacious process for disseminating wholesome information among the poorer and junior classes—the itinerating village libraries, has lately added a new feature to these inestimable adjuncts, in the extensive operations now carrying on throughout the kingdom, for the general diffusion of knowledge and morality. Having by a long series of unremitting exertions nearly organized a complete set of itinerating libraries, for the populous and intelligent district of East Lothian; Mr. Brown, a few months ago, proposed to found a distinct library for agricultural publications, and treatises in the different branches of rural economy, from which a supply should be sent out to the itinerating libraries at regular periods. His motive on doing so was to provide a class of books more peculiarly adapted to the habits of the population in the districts wherein they circulated. East Lothian, as is well known, is almost entirely an agricultural or pastoral district, and the population almost exclusively occupied in agricultural employments. The advantages which may be expected to flow to individuals, and to society at large, from the circulation of judicious and familiar treatises on their daily occupations among any particular class of labourers or workmen are perfectly obvious; and we hope to see Mr. Brown's example extensively copied in this respect, as it has already been in the more general principle of the libraries. When a taste for reading is once excited by proper stimulants, the individual will very rarely indeed decline giving a preference to such scientific works, as touch upon his own daily employments.

#### ANNIVERSARIES OF THE DISSENTING ACADEMIES.

Newport Pagnell Academy.—The anniversary of this Institution was held at the Rev. T. P. Bull's meeting-house, on Wednesday, the 18th May. Two sermons were preached on the occasion by the Rev. J. Townsend, of London, and the Rev. W. Roby, of Manchester, from the 1 Tim. iii. 1, and 2 Cor. ii. 14. The attendance was numerous and respectable, and the collections and subscriptions received, evinced a growing sense of its utility and import-



ance, among those whose immediate connection with it peculiarly qualify them to appreciate its merits.

*Blackburn Independent Academy.*—On Wednesday and Thursday, the 22d and 23d June, the Ninth Annual Meeting of this very important Institution, was held in the Academy House, when the Students were examined, in presence of the Committee; the Rev. W. Roby, of Manchester, in the Chair.

On the Wednesday afternoon, in the *Classical Department*, the first class were examined in *Cæsar*, the *Greek Delectus*, and the *Gospel of John*; the second class in the second book of *Horace's Odes*, the fourth oration of *Cicero* against *Cataline*, and the third book of *Homer*; the third class in *Æschines*, *Demosthenes*, and *Æschylus*.

In the *Mathematical and Geographical departments*, the first class were examined in *Euclid's Elements*; the second in simple *Equations*, from *Bonnycastle's Algebra*, and in the *Geography and History of Ancient and Modern Greece*.

In the evening of the same day, Mr. Bassano, one of the senior students, delivered an *Academical Discourse*, in Mount Street Chapel, on "The True Grounds of Accountability."

Early on Thursday morning, the examination re-commenced. The senior class were directed in *Hebrew*, to the 15th *Job*, and in *Chaldee*, to the 3d of *Daniel*. The first and second classes were examined on the *Theory of Language and General Grammar*; the senior class in *Theology*, on the prominent parts of a course of *Lectures*, relating to the works of *Creation and Providence*; the *Adamic Dispensation*, the *Fall of Man*, *Original Sin*, the *Inability of Man to obtain Justification* by the *Deeds of the Law*, and the *Divinity of Christ*.

At the close of the Examination, the Chairman was requested by the Committee, to state to their constituents, and to the public in general, the high degree of satisfaction which they felt in the ability and assiduity of the Tutors, together with the proficiency of the Students, evinced especially by the facts, that the questions put to them by the examiners, extended to the whole course of what they had attended to during the past year, and that they were not previously aware of the particular topics on which they were to be examined, nor of the passages they were to be called on to read.

In transacting the business of the Meeting, the outlines of a more extended course of education to be adopted in this Institution, were laid by the Tutors before the Committee, and approved. It comprises a regular series of instruction in the *Latin and Greek Classics*, in the *Oriental Languages*, in *History*, *Geography*, *Mathematics*, *Natural Philosophy*, the *Theory*

of *Language and General Grammar*, *Mental Philosophy*, *Theology*, and *Ecclesiastical History*. A Sub-Committee was appointed to obtain funds for increasing the *Library and Philosophical Apparatus*.

Mr. Dean having completed his studies, received his testimonial of approbation, signed by the Chairman and the Tutors. A candidate was received on probation, and there will be one or two vacancies at Christmas. Applications from candidates for admission, must be addressed to the Rev. G. Payne, A. M. the Theological and Resident Tutor, Blackburn.

*Hoxton Academy.*—On the evening of Tuesday, June 25, the Annual Meeting of the Subscribers of this Institution was held at Canonbury Tavern, Islington, T. Wilson, Esq., the Treasurer, in the Chair. From the Report it appears, that four of the senior Students are about to enter on important stations, and that Mr. Forster, who has been preaching at Chesterfield, is about to proceed to South Africa, under the auspices of the London Missionary Society, to become the Tutor of a Seminary for the instruction of native converts.

The following Report of the examination of the Students was read by the Rev. John Morrison, on proposing a vote of thanks to the Tutors: "the Rev. Dr. Manuel was in the Chair for the Theological Department; the Rev. Mr. Hope for the Classical, and the Rev. Joseph Fletcher for the Philosophical and Mathematical Department. The junior class were examined in *Virgil and Lucian*, and on a variety of subjects connected with mental discipline. The class of the second year were examined in *Horace and Homer*; in *Euclid's Elements*, and in the principles of intellectual philosophy. The class of the third year were examined in *Livy and Demosthenes*; in the *Hebrew* from the book of *Amos*; in the philology of the *New Testament* from the 1st of *Luke*; and in *Divinity* on the *State of Man in Paradise*. The class of the fourth year were examined in *Tacitus and Longinus*; in the *Chaldee* in *Daniel*; in the *Philology of the New Testament* on the 2d of *Luke*; and in *Divinity*, on the *Privileges of Believers in Death and the Separate State*." The Report then specified the satisfaction of the Chairman and other ministers with the proceedings of the day, which were represented as equally honourable to the students, and to their tutors.

The meeting was addressed by Drs. Morrison, Styles, and Harris; the Rev. Messrs. G. Burder, H. Jeula, J. Morrison, J. Blackburn, T. James, B. Rayson, T. Atkins, and H. Ashley, Esq. It appears that the general finances of the Institution, are in a more flourishing state than at the time of the preceding Annual Report; and also that upwards of £3000. have been received towards the expenses of the new erection.



On Wednesday morning, the ministers of the Hoxton Association held their Annual Meeting, at the Academy House. The Rev. John Burder read an Essay on "the Final Condition of the Heathen," which was followed by an interesting discussion. The Essay was highly approved, and the writer was unanimously requested to publish it.

On the evening of the same day, three of the senior Students delivered to a very large congregation, at Claremont Chapel, Peatonville, short discourses on the following subjects; Mr. Hague on the Influence of a Renewed Heart in Promoting Correct Views of Divine Truth. Mr. Forster, on the Character and Translation of Enoch; and Mr. Robertson on the Purposes to be answered by the General Judgment. The Rev. J. Blackburn, the minister of the chapel, then addressed the audience on behalf of the Institution, and closed the service with prayer, after which a handsome collection was made in aid of its funds.

*Homerton College.*—The Annual Meetings of this Institution, were held on Wednesday, 29th, and Thursday, 30th of June. The ministers educated in the College breakfasted together on Wednesday morning, at the King's Head Tavern, Poultry; and at noon, the meeting for business was held at the same place. In the evening, the Rev. Henry March, of Bungay, preached at the meeting-house, Broad Street, an excellent sermon from 1 Cor. ix. 26, 27., on the importance of eminent personal holiness in the Christian minister.

The following day, we understand, was occupied with the examination of the Students at the College, but we have not received a report of the proceedings.

*Congregational School, Lewisham, Kent.*—The Annual Examination of this School, was held on Tuesday, June 21, before the Rev. John Townsend, the Rev. W. Walford, the Rev. J. Hooper, the Rev. W. Chapman, the Rev. J. Turnbull, and the Rev. Mr. Timson, with other friends of the Institution. At the former part of the Examination, the Rev. Mr. Walford, classical tutor at Homerton College, presided; and on his withdrawing, the Rev. J. Turnbull, A. B., of Brighton, continued the business of the day.

The pupils were examined in the various branches of Arithmetic, and one of them gave peculiar satisfaction by his performances in Algebra, and the clear and accurate demonstration of two difficult problems in Euclid. The examinations proceeded to English and Latin Grammar, and the Classics. The pupils read portions of Cornelius Nepos and Virgil, and were strictly examined in the Syntax and Prosody of the language. After the examination, a few of the pupils delivered select pieces, as specimens of elocution, and one distinguished pupil delivered an address on

the Advantages of studying Natural Philosophy, concluding with a few well-executed experiments; and the day was closed by a very animated repetition of the Parliamentary debate on the subject of the persecuted Missionary, Smith. A suitable address was delivered by the Chairman, and prayer was offered up by the Rev. Mr. Hooper, Classical Tutor at Hoxton Academy.

The day is considered by the best friends of this valuable Institution, as an important era; having left the most pleasing impression on their minds of the meritorious services of the tutors, and of the diligence and abilities of the pupils. They can, with the greatest pleasure and confidence, invite the attention of the religious public to this Seminary, founded for the benefit of deserving ministers and their children; and hope, at another anniversary, to enjoy the presence and patronage of many, who will be gratified to share in the pleasure of so auspicious a day.

At the election of scholars into this Institution, which took place on the 28th April last, the following candidates were admitted, viz. :—

J. Neeves, of Fordingham, Hants.

C. Lowe, of Great Wigborough, Essex.

T. P. Price, of Woodbridge, Suffolk.

J. Slade, of Corsham, Wilts.

The next election of scholars will be on the 27th of October next, and such ministers as wish to place their sons on the list of candidates, must send the requisite certificates to the Committee, before the 19th of September, addressed to the care of Mr. Adams, Assistant Secretary, at Messrs. Heriots and Oldings, Bishopsgate Street Within.

#### COUNTY ASSOCIATIONS.

Wednesday, the 25th of May, the Twenty-ninth Anniversary of the Somerset Association, was held at Martock. The morning worship commenced with prayer and reading the Scriptures, by the Rev. W. Richards, of Milborne Port; the Rev. J. Jukes, of Yeovil, prayed before the sermon; the Rev. T. Golding, of Poundisford Park, preached from Psalm cxlii. 9; and the Rev. Mr. Gibson, of Chelwood, concluded. In the afternoon, a public meeting was held to promote the purposes of the Association, the Rev. S. Pittard, in the Chair; when, after prayer by the Rev. R. Winton, of Bishop's Hull, and the reading of the Report by the Rev. T. Golding, the Secretary, the various resolutions prepared for the occasion, were moved and seconded by the Rev. Messrs. Lewis, Slatterie, Dear, Gibson, Cuff, Winton, Jukes, Paltridge, Smith, and Richards; most of whom addressed the Meeting, and with considerable feeling and effect. In the evening, the Rev. Mr. Lewis, of Glastonbury, prayed, and the Rev. W. B. Leach, of Shepton Mallet, preached from Exodus viii. 19, "This is

the finger of God ;" and concluded the service. The Rev. G. Cave, of Nether Stowey, preached the preceding evening.

*North Bucks.*—On Tuesday, June 7th, 1825, was held the Annual Meeting of the North Bucks Association of Independent Ministers and Churches, at Buckingham. On the evening previous, was held the United Missionary Prayer Meeting, when two of the brethren engaged in prayer; and the Rev. R. Skeen, of Windover, delivered an address. On Tuesday morning, the Rev. George Clayton, of Walworth, delivered a most impressive discourse on "Christian Unity and Love," founded on the 133d Psalm, which made a very deep impression on a large and respectable assembly. The Rev. J. Fletcher, of Bicester, read the Scriptures, and prayed before the discourse; and the Rev. R. Hawkins, of Towcester, prayed after the discourse. The above service was held at the new meeting-house, the Rev. D. W. Aston's. The afternoon service was devoted to the business of the Association, which service was held at the Rev. Enoch Barling's, the old meeting-house; when the service was commenced by prayer, for the Divine Presence to be with them, by the Rev. William Gunn, of Aylesbury. After which the Rev. T. P. Bull, of Newport Pagnell, was called to the Chair. The Rev. Enoch Barling, one of the Secretaries read the report, which was of a very interesting nature, and from which it appears that the Association have more than 1000 poor children under their instruction. And in a very short space of time, more than 300 members have been added to the churches. Various resolutions were moved and seconded by the Ministers present, and animated addresses delivered. The report is to be printed and circulated amongst the churches. In the evening, the Rev. S. Gilbert, of Stoney Stratford, prayed; and the Rev. G. Clayton preached again from Isaiah liii. 11. preparatory to the administration of the Lord's Supper to the various members of the churches assembled on the occasion. These interesting services (all of which were very numerous—ly attended) were closed by a suitable address from the Rev. T. P. Bull. Very liberal collections were made at the close of the service, for the funds of the Association.

*Cambridgeshire Sunday School Union.*—The Ninth Anniversary Meeting of this Society was held at Cambridge, on the 20th ult. and was very numerously and respectfully attended. The Chair was taken by the Treasurer, R. Foster, jun. Esq. and a gratifying Report of the proceedings of the past year was read by Mr. Gallyon, the Secretary, from which it appears, that since the last Annual Meeting, twelve new schools have been formed, and two others very materially assisted; that grants in money and in books, at the re-

duced prices, have been voted to twenty schools, to the amount of £20. 6s.; and that more than 20,000 books and other publications have been issued from its depository. The total number of schools now connected with the Society is 51, containing 4160 scholars, and 480 teachers, being an increase since the formation of the Society of 39 schools, and 3120 scholars, of which number, 11 schools, 789 scholars, and 114 teachers have been added to the aggregate since the last Anniversary. In the evening, the Rev. Dr. Harris, of Hoxton Academy, preached an impressive sermon from Mark x. 13—16.; and the collection at the doors amounted to nearly £20.

#### CHAPELS OPENED.

*Queen Street Chapel, Park Place, Leeds.*—This place of worship, built by the church and congregation, hitherto assembling at the White Chapel, Hunslet Lane, under the ministry of Mr. Scales, was opened on Wednesday, April 27, 1825. In the morning, Mr. James, of Birmingham, preached from Rev. i. 20., and ii. 1. Mr. James Parsons, of York, in the afternoon, from 2 Cor. iv. 2. And Dr. Raffles, of Liverpool in the evening, from Matt. xviii. 20; the devotional exercises were conducted by Mr. Jackson, of Green Hammerton; Dr. Boothroyd, of Huddersfield; Mr. Hasloch, of Kentish Town; Mr. Pool, of Kipping; Mr. Valentine Ward, Wesleyan Minister; and Mr. Acworth, of Leeds, Baptist Minister. On the following Lord's-day, sermons were preached in the new chapel by Mr. Parsons, senior, Mr. Scales, and Mr. Hamilton. The collections exceeded £400. The building includes, under one roof, the chapel, which seats 1250 persons, with an upper gallery for 400 children, two lofty school rooms, capable of accommodating 700 children, two vestries, and a large committee-room. A large piece of ground, intended for a cemetery, surrounds the chapel.

*Hockliff, Beds.*—On Thursday, June 9, the new Independent meeting-house at Hockliff, Beds, for the use of the Rev. T. Hitchin and congregation, was opened for divine worship, when the Rev. George Clayton, of Walworth, preached in the morning; and the Rev. T. P. Bull, of Newport Pagnell, in the afternoon; and the Rev. C. Danells, of Luton, in the evening. Since Mr. H.'s settlement among this people they have been very prosperous.

#### ORDINATIONS.

A Congregational Church having been formed at Newark, Notts, the Rev. Charles Williams, late of Hoxton College, was ordained to the pastoral office, on Thursday, April 14. The deeply interesting services of the day were commenced by reading the Scriptures and prayer, by the Rev. Thomas Haynes, of Boston. The Rev. Walter Scott, of Rowell, delivered an introductory discourse, and proposed

the usual interrogations. The Rev. Richard Allott, of Nottingham, offered the ordination prayer; the Rev. Dr. Harris, of Hoxton, gave the charges to the minister; the Rev. James Stratten, of Paddington, addressed the people; and the Rev. Benjamin Byron, of Lincoln, concluded with prayer. The Rev. James Boden, of Retford, preached in the evening, and the Rev. Messrs. Dawson, of Grantham, and Pain, of Horncastle, assisted in the devotional exercises. The history of this cause furnishes strong encouragement to efforts of Christian benevolence. In a populous town, supposed by many very unfavourable to such exertions, from local circumstances, a large congregation has been raised, a Sunday School, containing 150 children, has been established, and a Christian church formed under the Divine benediction, in the short space of two years, with every prospect of advancement.

On Thursday, April 21, the Rev. Edward Paltridge was ordained to the pastoral office, by imposition of hands, over the Independent Church and congregation at South Petherton, in Somersetshire, in the room of the Rev. James Sanderson, whose extreme ill health had long disqualified him for fulfilling the duties of that office. The Rev. Thomas Hine, of Ilminster, began the service in the morning with prayer and reading the Scriptures; the Rev. T. Goulding, of Poundisford Park, delivered the introductory discourse; the Rev. Robert Winton, of Bishop's Hull, asked the questions, and received the confession of faith; the Rev. H. W. Gardiner, of Barnstaple, Devon, offered the ordination prayer; the Rev. Thomas Luke, of Taunton, gave the charge from Rev. ii. 10, the last clause; and the Rev. D. Richards, of South Petherton, concluded with prayer. In the afternoon, the service recommenced with prayer by the Rev. R. P. Allen, late of Warminster, after which, the Rev. J. H. Cuff, of Wellington, preached to the people, from Deut. i. 38, "Encourage him;" and the Rev. J. Jukes, of Yeovil, closed the service. The Rev. Mr. Gardiner, preached in the evening, from Heb. ii. 1, and the Rev. Messrs. Bryan, of Honiton, and Horsey, of Wellington, engaged in prayer. A sermon was preached by the Rev. J. Corp, of Bridgwater, the preceding evening.

May 25, the Rev. J. Deakin, was ordained to the pastoral office, over the Congregational Church, assembling in Hollinshead Street Chapel Chorley. Mr. Bradley, of Manchester, delivered the introductory discourse; Mr. Payne, of Blackburn, offered the ordination prayer; Mr. Weaver, of Shrewsbury, gave the charge; Mr. Jones, of Bolton, preached to the people; and Messrs. Slate, Stiel, and Carason, conducted the devotional exercises. Mr. Ely, of Rochdale, preached in the evening.

On Wednesday, June 17, the Rev. J. Slye, from Newport Pagnell Academy, was ordained to the pastoral office, over the Independent Church, at Potterbury, Northamptonshire. This interesting service was numerously attended by ministers, and a very large concourse of people. Rev. Messrs. Barling, Bull, Ady, Ashton, and others, were engaged on the occasion.

On Tuesday, June 28, 1825, the Rev. J. E. Richards, late of Mevagissey, Cornwall, was set apart to the pastoral office, over the church of Christ, at Wandsworth. The Rev. Messrs. Wilks, Washbourne, Collison, Jackson, Henry, Varty, and Pawling, engaged in the several parts of the interesting service.

On Wednesday, July 13, a public recognition of the settlement of the Rev. John Jefferson, at Andover, took place, when the following order was observed:—the Rev. T. Eisdell, of Twyford, who for sixteen years was pastor of the church and congregation, began the service by reading the Scriptures and prayer; the Rev. T. Adkies, of Southampton, delivered an introductory discourse on the Nature of a Gospel Church; the Rev. John Griffin, of Portsea, recognized the union between the minister and the people, by requesting a statement of the circumstances that led to it, which was read by Mr. S. Shaw; and by calling upon both parties to signify their concurrence in the settlement; which was done on the part of the church and congregation, by a unanimous shew of hands, and on the part of the minister, by a profession of his readiness to take the oversight of them in the Lord; after which Mr. Griffin solemnly implored the divine blessing on the union. The Rev. J. Reynolds, of Romsey, then addressed the minister and the people on their relative duties, in a discourse founded upon Num. xxvii. 15—20 inclusive; and the Rev. A. Bishop, of Ringwood, concluded with prayer. The Rev. J. Griffin preached in the evening, and the Rev. W. Priestley, of Fordingbridge, on the preceding evening.

June 30, Mr. J. B. Jefferson, son of the late Rev. Joseph Jefferson, and student of Old College, Homerton, was ordained to the pastoral office at Attercliffe, Sheffield. The Rev. James Boden read the Scriptures and prayed; the Rev. John Whitridge, of Manchester, delivered the introductory discourse from Galatians v. 1.; the Rev. Thomas Smith, A. M. of Rotherham College, asked the usual questions, and received the confession of faith; the Rev. James Bennett, of Rotherham College, offered the ordination prayer with imposition of hands; the Rev. Stephen Morell, of Little Baddow, Essex, gave the charge from 1 John xxi. 16. "Feed my sheep." And in addition to the usual solemnity of an ordination, a peculiar interest was awakened by one circumstance attending the delivery of this charge. It

may be remembered by many, that Mr. Morell had lately been bereaved of his son, in a very short time after his ordination at Norwich. It will be remembered also, that in the month of June 1824, Mr. Jefferson, sen. was removed from this world. By particular request, the same charge, which had been addressed by Mr. Morell to his son, just twelve months before, was now delivered with most impressive effect to his son's friend and fellow student. The Rev. James Mather offered the general prayer; the Rev. Richard Alliott, of Nottingham, preached the sermon to the people from *Philippians* ii. 14—16.; and the Rev. George Ryan, of Stockport, concluded the service with prayer; the hymns were read by the Rev. Charles Gollop, of Darlington, and the Rev. John Woodwark, of Doncaster.

## REMOVALS.

The Rev. Thomas Williams, formerly assistant to the Rev. Tim. East, of Birmingham, has accepted an invitation to the pastoral office over the Independent church at Lutterworth, Leicestershire, (vacant by the removal of the Rev. Richard Hartley, to Plymouth,) where he has commenced his stated labours.

The Rev. William Gray, late of Chipping Norton, Oxfordshire, has accepted an invitation to the pastoral office over the congregation of Protestant Dissenters, consisting of Anti-pædobaptists and Pædobaptists, meeting at Ellay Street Meeting-house, Northampton, vacant by the removal of the Rev. T. Blundall.

## DEATHS.

On Lord's-day, May 8, 1825, died, in the seventy second year of her age, Mrs. HANNAH HORSEY, the eldest of the three surviving daughters of the late and venerable Rev. Samuel Hing, of Welford, Northamptonshire, and wife of the Rev. John Horsey, Minister of the Independent congregation, meeting at Castle Hill Meeting-house, Northampton.

On Thursday, August 4, died, aged fifty-five, the Rev. WILLIAM CARVER, pastor of the Independent congregation at Melbourn, Cambridgeshire. This truly respectable minister was educated at Homerton Academy, and his attainments were most creditable to his industry. He was ordained pastor of the church at Melbourn, March 6, 1792, and continued to preside over it with honour and usefulness, until repeated attacks of paralysis reduced him to a state of debility, which rendered his departure welcome.

He was for a series of years the master of a respectable seminary, in which the sons of many opulent Dissenters received their education, who with an extended circle of friends and hearers, will long cherish his memory with affectionate respect.

Wednesday, Aug. 10, in his 52d year, the Rev. JOSEPH HARRIS, pastor of the Baptist Congregation in Swansea, and editor and publisher, until within a short period of his death, of the *Seven Gomer*, a Welsh monthly publication. He was the author and editor of several religious publications; and, as the consistent and able supporter of the *Ancient British* language, his decease will be sincerely lamented by the lovers of *Cambrian Literature*.

## NOTICES.

The next half-yearly meeting of the Northamptonshire Association of Independent Ministers and Churches, will be held (D. V.) at the Rev. Thomas Toller's Meeting-house, Kettering, on Thursday, before the last Sabbath in September 1825. The Rev. Benjamin Hobson, of Welford, has been chosen joint Secretary with the Rev. B. L. Edwards, of Northampton, to the Northamptonshire Association of Independent Ministers and Churches, in the room of the Rev. James Robertson, removed. All communications on business connected with the Association must be addressed to the Secretary.

## Answers to Correspondents, &amp;c.

COMMUNICATIONS have been received this month from the Rev. G. Burder—W. Scott—George Payne—W. Davies—W. Chapman—T. Osgood—Dr. Henderson—W. Orme—J. Blackburn—Mark Wilks—T. Keyworth.

Also from Messrs. G. Cunningham—B. Hanbury—H. Rogers—W. Moorhouse—Eb. Miller—James Edmeston—Eaglet—Juvenis—Evangelicus—A. H.—Rex.—Suburbanus.

We have received from Volens a Vindication of his Strictures on Cecil, in reply to W. J. H. Our respected friends must excuse us for saying, we think the substance of the argument has been sufficiently exhibited already, and protracted discussion on such a point would neither be profitable nor pleasing. Volens has been heard against Cecil, and W. J. H. has defended him, and there, for the present, we wish the matter to rest. We are sure neither of the parties concerned, meant to represent the question of the *Truth of Christianity* as non-essential; and we are equally sure all parties must agree that the evidences may be, generally speaking, well understood, without an iota of Christianity itself being possessed.—We owe an apology to the friends of the Blackburn Academy, for delaying their communication; but the pressure of intelligence last month was the sole cause. We are requested on their behalf to acknowledge a donation of £50.—Our esteemed Friend, who inquires about the article on the *Bible Society*, in our last, is informed that the names *Andrews* and *Whitchol*, are accurately printed according to the MS. communicated to us.—Dissenting Institutions, No. V. *Horton Academy and Chapel*, in our next.

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REV. W. CHAPLIN,

*Bishops Stortford, Herts.*

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